

THE COMMONWEAL

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THE LYNCHING OF JUSTICE

IN A MOST terrible sense of the words, it was more than two criminals that fell into the hands of the mob in California, and were done to death—the law itself, the principle of justice, was outraged, was violated, and a crime against civilization was perpetrated which if not speedily and effectively disavowed by the people of California may do more deadly damage than even the crimes of the kidnapers. And it is upon the Governor of the state far more than upon the blood-stained mob that the awful responsibility rests.

That the crime of kidnaping, grown to such frightful proportions, has through a series of shocking manifestations alarmed and even infuriated the people everywhere, is all too true. That the incapacity, and the delays and frustration of orderly justice in far too many instances have been most scandalous is likewise true. That the need for drastic dealing with this crime was an urgent necessity, was obvious. And that the diabolically cruel and cold-blooded kidnaping and slaying of Brooke Hart by the two criminals in California was a particularly atrocious manifestation of this evil thing, cannot be denied. But do

such facts in any way justify the mob of San Jose, or the Governor of California, who has glorified that mob? Not unless Americans are willing to abandon civilization and deliver themselves up to savagery.

For in this California crime, the orderly processes of civilized justice had worked with speed and with success. By skilful police work—directed by the very sheriff who was almost killed by the mob—the two kidnapers and murderers had been traced, and arrested, and had confessed. The discovery of the body of their victim had given the authorities the essential evidence which made the case against the criminals complete. Not only so, but this demonstration of the innate reliability of the police system of California had come after the authorities in other parts of the country had successfully run down other kidnapers, tried them promptly, secured convictions, and obtained drastic sentences of life imprisonment, in some instances the death penalty. The federal government had taken concurrent steps with the state authorities, to deal with kidnaping. The people of the country were recovering from the worst of the panic

which had been so general, and were justly confident that authorized methods of law and order were fully competent, when aroused and kept active by public opinion, to deal with the worst that the underworld of lawlessness could threaten, or do.

Then came the horror at San Jose. Apparently, a mere boy aroused the mob. According to his own testimony, he recruited many of its most active members in the speakeasies of the town. "That was why so many of the mob were drunk," he told the United Press reporter. That the mob which followed this eighteen-year-old boy was gathering was fully known to all the authorities, from the sheriff of San Jose to the Governor of the state. The sheriff indeed frequently appealed for aid in doing his sworn duty. But Governor Rolph—according to the Associated Press account, which apparently is fully authentic—delayed his departure from the state to attend a conference of other governors in Boise, Idaho, not in order to be on hand to uphold his sheriff, and the law, but—it seems incredible, yet there are the facts—in order to prevent the sending of any aid to the sheriff.

"If I had gone away someone would have called out the troops on me," the Governor told the Associated Press; "and I promised in Los Angeles I would not do that. Why should I call out troops to protect those two fellows? The people make the law, don't they? Well, if the people have confidence that troops will not be called out to mow them down when they seek to protect themselves against kidnapers, there is liable to be swift justice and fewer kidnapers. They made a good job of it and I hope this lesson will serve in every state in the Union."

And he promised protection to the lynchers of San Jose, if any should be arrested, and even mentioned a desire to deliver other kidnapers now in jail in California into the hands of the murderers of San Jose. Will Governor Rolph, we wonder, be upheld by the governors of the other states of the Union, which he says he hopes will profit by the lesson of California? We think not. In the same issue of the newspapers containing Governor Rolph's proclamation of lynch law as superior to the law of his own state, and the law of the nation, and the law of civilized people—and the law of God—there is announced the reassuring fact that Governor Ritchie of Maryland has sent troops into Somerset County to assist the police to arrest nine men accused of having taken part in the lynching of a Negro last month at Princess Anne. Such action is needed in all the states when such crimes occur. Lynch law cannot be allowed to supersede justice. If it is allowed, civilization has failed in the United States and the nation is headed toward anarchy.

The bishops of the Catholic Church met recently in Washington, and issued a statement dealing

with our social crisis. We have quoted them on another page in connection with our economic and financial problems. But they know that all problems are part of a moral crisis—a failure of the moral sense afflicting the people from top to bottom of the social scale. After pointing out many of the manifestations of this obvious degeneracy, the bishops go on to say:

"Nothing can be gained by elaborating this catalogue of the vices that afflict our civilization. Their net result can be seen in the degradation and the poverty of masses of our people. Dishonesty in financial circles, crookedness in business, corruption in politics, perversion or maladministration of justice, murder, suicide, robbery, racketeering, kidnaping and violence are merely lurid manifestations of the general demoralization which has doomed millions to unemployment, famine, suffering and despair. Black as the picture may be, it is not hopeless. The majority of our people have not yielded to the debasing tendencies of the age, and there are millions who believe in and practise the simple virtues which alone can offer a basis for any civilization that can hope to endure. The future of the country lies with those who still believe in the validity of the moral law, and who, if they desire to make their will felt, can save it from the morass of crime and corruption into which it has been thrown by a corrupt and irreligious minority."

Those who, as the bishops say, still believe in the validity of the moral law, are those who must now assert their will to stem the tide of lawlessness. They should begin by rebuking and opposing with all the agencies open to public opinion the lawlessness of those who are the sworn upholders of the law but who have betrayed their trust.

WEEK BY WEEK

WHILE England seeks to pour the oil of compromise on the troubled international relations of the Continent near her, and the French look apprehensively both toward the German government and toward their own—toward the German because it seems so formidable and toward their own because it is rent by financial pressures which have led to another ineffective and short-lived ministry—and the Germans, notably in *Der Angriff*, Nazi organ, and in varying measures in other journals, sniff and say the new Chautemps ministry is destined to be so transient that there is no use doing business with it, Secretary of State Hull has been south quietly seeing what the prospects are for the neighboring Americas of this hemisphere to improve their relations and, in October, exports from the United States reached the highest point for any month in two years. October exports showed a decided improvement over September both on a basis of a

Foreign
Trade

deflated value of the dollar and on its former gold basis. The cheaper dollar enabled our producers to sell their goods in the world market on a fairer level of competition with the goods of other nations which had previously depreciated their currencies. The *New York Times* adds, "Another element is clearly the improvement of business which has come, abroad, by comparison with last spring, the gradual improvement of purchasing power in many countries and the consequent demand for more of our materials and equipment." That sounds especially cheering to us as ground for mutually improved relations between this country and other nations of the world. If business can be maintained on that sound basis, there is reason for some hope. Our apprehension is less over the commodity dollar maneuvers than it is over the danger that renewed hope in the breast of the American people will be used as the impetus for new foreign credit bubbles.

SPEAKING in Connecticut recently with Governor Cross of that state as her sponsor, Secretary of Labor Frances Perkins described the NRA as an attempt to have our national industrial enterprise conducted by cooperation rather than by conflict. She described the great productive facilities of this country, superior in many ways to those in any other country in the world, and she spoke of the multitudes of the people who are eager to share in the potential riches which can be produced here. She hinted at an unintelligent class fear, or prejudice, of a relatively few rich persons in the country about permitting the many to share in these goods; a fear prompted by the dread that they, the wealthy, will then have less. The Secretary emphasized the falseness of this conception. Through it, purchasing is kept low, factories are idle or only on short shift, retail establishments have difficulty making a profit, dividends are not earned and the assets of the wealthy are diminished. "More than two-thirds of the goods sold in this country are bought by individuals making less than \$2,000 a year," said the Secretary, and stressed that it is this group who speed up purchasing by reason of their needs, rather than the smaller, affluent group with ample means to satisfy their needs who turn any increase in their income into capital assets which increase the means of producing.

THESE means are already far more than adequate for the consumer capacity and their increase simply aggravates the cycle of overproduction and distress described above. "The purpose of the whole recovery program," said the Secretary, "is not only to improve conditions of labor but to improve them because of the recognition that the only way to build an internal market for mass pro-

duction is to build up the purchasing power of the country." This proposition by now would seem to be clear enough, yet we have a phalanx of industrialists, politicians and newspapers who are still living in the Malthusian dread of a lack of enough commodities to go around and whose idea of their own first interests is to hammer down the purchasing power of the masses. So far, however, they have been ineffective, and happily there is reason to believe that they will subside into a minor chorus like the bull-frogs of a summer evening, croaking ominously but not dangerous. "Some 4,000,000 persons have returned to work," reported the Secretary. "Payrolls have increased more than \$3,000,000,000 between March and October 15." Assets and dividends, as we noted in a recent number, have also substantially improved, not on the basis of a small group of men in a smoke-filled room, watering a stock issue by almost any amount they felt like and passing their worthless paper along to an uninformed and hypnotized public, but on the sound basis of actual improved business and improved earnings.

THE REPORT on maternal mortality in New York during 1930, 1931 and 1932, which has been published by the New York Academy of Medicine, is remarkable in many ways. No definite comment on it should be attempted, of course, merely on the strength of the summaries and quotations appearing in the press, which are all that we are familiar with at the time of this writing. But as these news stories have undoubtedly been printed with the consent and approval of the Academy, lay opinion and speculation are entirely in order. It seems to us that the first observation called for, in fairness, is this: that the large group of medical men who are responsible for making these facts and figures public, have thereby cast a luster upon their profession which at least partly compensates for the critical points they establish against certain features of obstetrical practice. If the faults and mistakes of attendant physicians are blamable for nearly two-thirds of the preventable deaths in maternity cases in New York, that is certainly a fact of the utmost seriousness. That the organization which speaks for the physician, as does the Academy, which cares for his rights and defends his prestige, should publish that finding, actuated solely by the hope of spreading the education and securing the public and professional cooperation which will better the situation, is surely a fine token of medical ethics, in its loftiest sense.

IN ALLOTING its portions of criticism for the 1,343 preventable deaths out of a total of 2,041 deaths during the years of survey—61.1 percent to physicians, 36.7 percent to the patients,

and 2.2 percent to midwives—the report does not suggest that the fault in any of these three classes of cases is deliberate or actionable. It does indicate clearly that, aside from the fact that the internes who frequently attend maternity cases are sometimes simply too unpractised to detect or deal with the abnormal features which such cases may develop, there are general tendencies in obstetrical usage which probably should be modified. Among these it considers the increasing use of anesthetics in labor, which has brought about a proportionate increase in the use of instrumentation for births; and the increasing resort to the Caesarian section. For these developments, the reporting committee holds that the lay public must bear a large share of the blame, since the prevalent demand for shorter and easier parturition is an important factor in the use of anesthetics and operative delivery. In this matter, as well as in the wider and more general matter of pre-natal cases, a more intensive lay education is urgently recommended. For this, “the profession itself must accept the responsibility . . . but prior to that must come increased education of the public.” These suggestions, and the further suggestion, that the untrained and rapidly vanishing corps of midwives be rehabilitated, to do a useful and responsible work as obstetrical assistants, outline a constructive program of vital importance. If the Academy succeeds in launching it, our country’s tragically high rate in deaths at childbirth may at last begin to be controlled.

FATHER COUGHLIN vividly illustrated the danger of demagogy in his wholly unwarranted accusation, in his New York speech on November 27, that Alfred E. Smith, accompanied by two Catholic bishops, had visited the office of J. P. Morgan and Company, presumably to arrange an immense loan for the Empire State Building, and insinuating that this connection with the Morgan firm was the reason for Mr. Smith’s attack upon the monetary policy of President Roosevelt. Mr. Smith himself promptly and completely smashed the baseless charge. “When Father Coughlin insinuated to his vast radio audience that I even spoke to Mr. Morgan or anybody connected with him about this or any other financial transaction, he is stating what is absolutely false,” said Mr. Smith. “I have never talked with Mr. Morgan on any subject except our joint service under our appointment by the Mayor of the city on a committee to allocate state funds for unemployment relief.” That is the end of that particular canard. If there is one man in public life whose word can be trusted, and which is trusted, surely that man is Alfred E. Smith. That Father Coughlin should express other views than those upheld by Mr. Smith is no grievance to the

latter, nor should they be to others. As a Catholic priest, Father Coughlin has the highest authority for and approval of his public work which any priest can have, that of his own bishop. It is true that he seems to have failed in the customary proprieties in not having notified the diocesan authorities of New York of his intention to speak here; but he explains this lapse by saying that he understood that the committee under whose auspices he spoke, had attended to the matter properly. But Father Coughlin, while doing more than any individual in the world to popularize the teachings of the Catholic Church in regard to the reformation of the social order, has chosen the perilous method of attacking individuals as well as abstract evils. In doing so, he is under a stringent responsibility to speak truths, rather than wild inferences; to give facts which can be proven, rather than vague or hasty insinuations. He has badly failed in this respect, so far as Alfred E. Smith is concerned. His failure in this instance throws doubt upon other charges against other men. His whole career will be a failure if he does not drop the two-edged sword of personal abuse. And that would be a calamity—for, when he does not use that treacherous weapon, Father Coughlin is the greatest apostle of social justice and of the moral law that has appeared in this country, and the country sorely needs his message.

THE KEEN interest of Catholics in solving the problem of having a just estimate of the news of the day while living in a country which is described as being preponderantly Protestant but which is, as a matter of fact, according to Census reports, preponderantly irreligious, has been borne in on us once again by the interest evoked among the contributors to our “Communications” columns by two recent articles on the subject. These communications have been appearing seriatim in a number of issues. For the Catholic the difficulties are not only errors, or offenses, of commission, but also, principally, of omission. In the case of both, the deliberate purpose to be unfair by editors or reporters of the secular press is no doubt rare. An earnest, good-natured desire to be that highly theoretical thing described as “impartial” usually characterizes the hurried and harassed wire and city editors of the average newspaper. The problem of impartiality can perhaps best be suggested by a short anecdote. One time, one of us asked in a small village library, of the prim—and since she is anonymous, let it be added, peppery—librarian if she had *THE COMMONWEAL*. She looked quite disapproving and said that no, she did not; it was a church paper.

OUR INTERLOCUTOR protested that no, it was not exactly that; it assumed to be a review of

current events with a Catholic board of editors. The lady sniffed audibly, as though by our own words we had quite settled any consideration for THE COMMONWEAL. Our interlocutor persisted, "But do you discriminate against such-and-such a general magazine (say, *Harper's*), because its board of editors are all Protestants, or such-and-such a review because they are all ardent, evangelical free thinkers?" The lady had the perhaps superior wisdom of not engaging in arguments, but her look spoke clearly her firm, unchangeable conviction. A journal which did not express some convictions would no doubt in its perfection have to consist of blank pages; those of us, meanwhile, who cling to our positive convictions in company with those who share them, and in charitable courtesy with those who do not, may reasonably question the complete honesty of those who describe themselves as completely impartial. Catholics should be Catholic without apology or pretense, and in any truly impartial community they are entitled to a clearly Catholic reporting of, or reflection on, the currents of events and of ideas.

TWO OF the pleasantest developments in our city in many months have been the sidewalk cafés and the roller-skaters. They evidently have come to stay. The cafés, after some brief conflict with the police authority early this fall, seemed to reassert themselves to a considerable extent, and to be in a thriving condition up to the time when the nipping and eager air of early November drove the al fresco *viveurs* to dine behind plate glass once more. Now the roller-skaters are receiving a little more of the attention due to them and their spirited and graceful sport. For some time past a sizable section of Central Park has been sequestered to their use. This territory will be augmented considerably, as was revealed in an address which the director of recreation of the Department of Parks recently made to the Lower East Side Community Council, by the appropriation of three large piers, at East Third, Market and West 129th Streets respectively. It is felt, very properly, that while the closed rink is not absolutely tabu, it is suspect because of its resemblance to the wrong kind of dance hall. Besides, there can be no question of the greater healthfulness of open-air skating. It is to be hoped that the piers will be opened without delay. The sport will flourish, if given a chance, in the comparative mildness of the New York winter. An increasing number of adults will take to it, to the easing of their hearts and pocketbooks, and the strengthening of their muscles. And, most important of all, the rising death-and-accident toll of the city's children will be cut down, as the need ceases for them to take this, one of the few forms of recreative fun possible to them, on the streets.

UPHOLDING THE PRESIDENT

IT IS now clearly apparent that the nation faces a new crisis. The stunning shock of the tremendous disaster which culminated last March with the closing of all the banks of the country was succeeded by a swift and powerful revival of hope and faith as President Roosevelt took command of the situation. Action, swift, decisive action—stroke after stroke of bold, far-reaching measures—took the place of the confusion and indecision and lethargy which had prevailed so long in Washington. It is needless to recapitulate all the drastic and in some cases unprecedented legislative enactments and executive organizations set up to carry the new legislation into effect. It suffices to say that these measures boldly attacked all the chief problems which in their totality had threatened to bring our social system crashing down into hopeless confusion. Industry, agriculture, unemployment, relief work—these, and, above all, because vitally affecting all other things, our financial problems, were dealt with. Or at least a beginning was made in the effort to deal with them. The semi-paralysis afflicting the whole nation was overcome. Millions of unemployed returned to work. For a time, little criticism was uttered. Then, as here and there, in greater or less degree, the hastily set-up mechanism of the new deal creaked or even jammed, criticism awoke. It spread. Now it is a storm, and in that storm the nation, as we say above, faces a new crisis.

For the center of the storm is the gold policy controversy. When the people hear the voice of so powerful a leader of the Democratic party as Alfred E. Smith denouncing the gold management policy of the President, they realize that all the criticisms—or, rather, the denunciations—of that policy uttered by Republican opponents of the President are insignificant as compared with this event. For it means that ordinary party lines are fading out of existence. Around the symbol of Gold, and the slogan of that symbol, "Sound Money," are gathering great masses of men and women from both major parties. Around the President even greater—in our opinion, much greater—masses of men and women have already gathered, to support him.

We are absolutely certain that by far the larger number both of those who oppose and those who trust the President in this particular matter, are wholly incompetent to judge the issue for themselves. Indeed, it is increasingly evident that even the presumed experts are hopelessly divided. The mysteries of money are as baffling as Einstein's relativity to most people, even the economists, even the bankers. Therefore, those who oppose and those who support the President in this matter are for the most part motivated by other considerations than their ability to understand the

gold policy, in a technical way, or a scientific way. They are opposing or supporting the President because they either fear or hope that this particular policy will prove to be the way by which our entire social system will be profoundly and permanently changed.

As Archbishop Hanna said, at the recent meeting of the bishops of the National Catholic Welfare Conference in Washington, "Our country is, no doubt, at the parting of the ways." And he declared that "new formulae must be found for the changed adjustments and relations between Church and State, between government and religious, or private institutions." Continuing, he spoke of the need there was for "deliberate counsel on the part of the bishops, and the handing down of that counsel and that guidance to our laity."

"We must have a common mind in regard to it," Archbishop Hanna said, "and yet a common mind in all this changing, delicately-shaded panorama is almost impossible. But we can approach to a common mind, and in the remaking of the world we can guide our people not alone in the statement of Catholic principles but in the application of those principles to our social, political, economic life."

Moreover, the administrative committee of the National Catholic Welfare Conference, which represents the entire body of bishops of the Catholic Church in the United States, handed down their counsel to the twenty million Catholics of the country in no uncertain terms. In their statement, as in several previous declarations, they find that not gold, or the gold standard, or efforts to manage the money problem, reach the center of our social crisis. That central factor is the law of God, not the rule, or the changing of the rule, of gold. "The collapse of the financial and economic structure a few years ago, which spread destruction and disaster everywhere, was not the result of a single, sudden catastrophe. It had its roots in forces which had been corroding and undermining the foundations of law, justice and morality for years." Extravagance, and almost universal greed, corruption in business and government alike, piling up impossible tax burdens and public and private indebtedness, proceeded from the neglect of the moral law. "The future of the country lies with those who still believe in the validity of the moral law and who, if they desire to make their will felt, can save it from the morass of crime and corruption into which it has been thrown by a corrupt and irreligious minority."

It is reformation, not revolution, which the nation needs. As the bishops say, "It would be folly to deny or to attempt to minimize the gravity of the situation with which the people of the United States are now confronted, and it would be craven to entertain for a moment the thought that this

situation is beyond cure or that it calls for remedies so drastic as Communism or a dictatorship. The responsibility for the situation, such as it is, lies at the door of the people at large, and the cure is in their hands."

It is all the more significant, then, that holding such views as these, the bishops should so emphatically urge their people to an earnest support of President Roosevelt. They say:

"Many measures have been undertaken by the federal government, under the leadership of the President, to bring this era of crime and lawlessness to an end. No person can live outside the scope and the activities of the various agencies that have been set in motion to restore to the people their inheritance of prosperity and morality. These agencies were created in obedience to a peremptory mandate by the people, they were planned and devised by the representatives of the people in Congress, and their execution was committed to the President as a constitutional and sacred duty. It is abundantly clear that the President has set himself to the performance of his task in the spirit and with the purpose his mandate from the people dictated. He has called to his assistance men who are experts in all the fields that demand this attention. They have given him of their best, but, before he or they could proceed to the work of reconstruction, it was necessary to remove the wrecks that blocked the way to any field of positive performance. The President, himself, has said he does not promise to work miracles, but already every section of industry, commercial, financial, and agricultural, every phase of economic life, all the departments of normal activity are commencing to feel, in greater or less degree, the influence of his activities and are being revitalized by his efforts. That he will, at times, make mistakes, and that those he has called to his assistance will sometimes be in error, is to be expected, but a good augury for the future is to be found in the fact that, so far, he has been so often right in the midst of so many possibilities for error.

"The President stands in need of friendly co-operation and helpful advice and he has not shut himself off in sullen isolation from his fellow citizens to work out his problems alone. The program he is seeking to carry out is the best he could devise, it is the best Congress could construct, and any attempt to make partizan profit out of the present misery and distress is a crime against fair dealing and humanity. Prudent suggestion and criticism are always helpful, but it is well to remember that the tooting of horns never turned on the green light.

"The President and Congress planned the campaign and it is the part of good citizenship to help them fight it out on the lines they think best even though it should take all winter and all summer."

AMERICAN PEASANTS

By CHARLES MORROW WILSON

"LAND HO!" In the golden age of exploration this helmsman call embodied the dreams and first aspiration of the gallant and the enterprising—mariners, priests, soldiers and statesmen alike. It was a cry of triumph, of celebration and of praise by those who envisioned at first glance vast new worlds to be built and peopled by a finer and freer race of the future. In many cases, years and generations have changed these dreams to reality, and more recent decades have robbed them of that reality. But hope remains. Even though men have chosen temporarily to forsake her, great Mother Earth still waits.

These stray reflections lead to the subject of the new and fast-expanding American peasantry. According to the Oxford Dictionary, a peasant in Great Britain "is distinguished from a *farmer* as having less property, or education, or culture." Here in America, "peasant" connotes an agrarian of low income and spending range; a "marginal" rather than a surplus producer; not a potential patron of colleges and universities and other cultural factories, but one who leads a humble and untutored life, wresting a slim living from the earth and surrendering his body to augment that earth's fertility.

The fact of a peasantry, like the abuses, exploitation and more recent "promotion" of that peasantry, is essentially economic in origin. The current renaissance of American peasantry is also basically economic. We have become overcited, overindustrialized, overtechnical. Our church and public charities cannot give indefinite support to misplaced flotsam of cities. Therefore the nation is again seeking rural refuge, more well-anchored peasants in place of the millions of disillusioned city drifters. Quoting *Landward* (volume 1, no. 1, page 1), a quarterly bulletin of the Catholic Rural Movement:

In three years since the crash of 1929, the farms have won back the entire loss in numbers which they sustained during the preceding twenty years of unprecedented crowding to the industrial centers. . . . The Church has now an opportunity such as it had and lost in years gone by, to direct this movement, in so far as Catholics are affected, into localities where soil is not only cheap but fertile, and where the precious heritage of faith will not be lost.

That the back-to-the-land movement is now far more than a temporary expedient seems to be assured. Agriculture as an industry is still beset with almost desperate problems. But agriculture as a way of life may once more be restored to honor and dignity; and the word "peasant" may again represent the really stable and healthiest element in our society. In our next issue we shall print an article dealing with the recent Catholic Rural Life Conference, written by the Reverend Edgar Schmiedeler.—The Editors.

The national administration is likewise plainly in sympathy with sane projects in land colonization. Last June Congress specifically provided and appropriated a subsistence fund of \$25,000,000, "available for loans to provide for aiding the redistribution of the overbalance of population . . . to be used in aiding the purchase of subsistence homesteads." The word "subsistence" implies that this must be a move toward solvent self-sufficiency for the vast public now dependent upon public charities, and must be geared so as to avoid the already tragic dilemma of overproduction.

Dr. M. L. Wilson, director of the Subsistence Homestead Division of the Department of the Interior already has in his files more than 800 plans for group colonization of farmlands. Plans and applications are pouring into his office at the rate of about 200 a week, and the fact that applications for subsistence homestead loans totalling more than \$3,000,000,000 already stand against the prescribed fund of \$25,000,000, gages clearly the tremendous eagerness with which the nation greets prospects of a returning peasantry. As the situation now stands, the government cannot possibly accommodate more than eight-tenths of one percent of the applications pressed upon it.

Dr. Wilson tells me that the following recommendations, submitted by his National Advisory Committee will tend to shape the course of federal aid for landward homestead policy:

As far as practicable, funds will be used for setting up demonstration projects that will point the way to a program of permanent character. The demonstration projects are to be located with reference to principal "problem areas" and not on the basis of allocation of funds by states, the project to be selected after careful investigation as to its individual soundness and merit. Federal funds shall be loaned at the rate of 3 percent and amortized over a period not to exceed thirty years, with privilege of repayment at any time. The selection of families, land and site is to be made with greatest care. The homesteaders are to be assured of relief, if necessary, during the present economic crisis, with local agricultural guidance assured. . . . The fullest cooperation of other state and federal agencies will be sought where such resources and services would contribute to the success of the enterprise. A rea-

sonable share of local financial aid is definitely advisable. Either lease or sale of plots to individual homesteads should be made. . . . The Subsistence Homesteads Division will carry on a limited amount of necessary research, where such research cannot be provided by other agencies.

The Advisory Committee includes such names as Senator John H. Bankhead of Alabama, chairman; Dr. John A. Ryan, George Soule, William Green, Bernarr McFadden, Dr. Clark Foreman, and W. A. Julian, treasurer of the United States.

Out of the hundreds of plans for permanent agricultural colonies now under headway, I found scores, perhaps hundreds, which struck me as being incisive and practicable for agrarian plannings and benefits. I shall mention three of these.

The unemployed colony at Concord Springs, in Madison County, Arkansas, well out in the Ozark backhills, is now in its third year, and offers splendid proof of permanent success. Its original personnel came from the oil belt of western Oklahoma, centered about the once-booming oil capital, Tulsa.

Before the close of 1930 Southwestern oil interests were in desperate straits. The resulting unemployment presented a problem far beyond the resources of newly organized charities. So it came about that a mass meeting of jobless held at Legion Hall in Tulsa featured an open-forum discussion of a cooperative farming community. Self-financed scouts went forth to search for land, and in due time located a 9,000-acre tract of cut-over timber land, far out in the Arkansas hills, near a crossroads village called Forum. This land had plentiful timber, good spring water, a cluster of cabins which had once housed a lumbering crew, and fairly fertile soil.

The caravan of new frontiersmen set forth to their hills of promise, some in autos that harkened back to more prosperous years, others walking, hitchhiking, or on horseback. The first corps, made up of about twenty-five families and thirty unmarried members, included an astonishing variety of trades and professions: teachers, carpenters, a preacher, an architect, a blacksmith, auto-mechanics, ex-sailors, and oil refinery workers.

The exodus took place in late autumn. The lumbering shanties served as stronghold against a first cold and lean winter. The colonists founded a corporation and elected a president, George S. Perrine, an architect and construction contractor, also jobless, although he had in preceding years designed and built some four hundred homes during the course of the great oil boom that changed Tulsa from a frontier saloon center to one of the most progressive cities of the Southwest.

Perrine took a stormy helm. Most of his followers knew nothing at all about farming. A few of them proved sulky and rebellious. That much

was to be expected. But an unexpected adversity appeared in the matter of countryside lack of good-will. Plain country people, farmers and woodsmen, were hospitable enough, but nearby towns and villages were chillingly aloof to any manner of social experiment. They threatened boycotts of trade. But Perrine and his colony leaders, already in overalls and at work, were too busy to be bothered. They repaired the lumbering shanties; made them into family homes. An abandoned pile of culled lumber gave them material for building a colony mess hall, and bachelor's quarters. They cleared a fifty-acre field and peddled the timber thereon as firewood, and so managed to feed their people through the winter. Though about a dozen of his followers deserted, Perrine stood the storm. A first crop was made, and home-raised food was served.

Then the colony wrote and finally accepted a set of by-laws. Each cooperating family was to hold full deed and title to its homestead which might vary in size from ten to fifty acres, providing each owner pledged himself not to subject such holding to mortgage or other debt. The corporation as a whole pledged itself to care for sick or injured, and to bury the dead. Each family head or single member became a shareholder, with the same modest holding of stock and the same vote.

New membership has appeared from sundry trades and places. The National Red Cross has accorded the venture its approval. The landowner, a keen student of social as well as economic experiments, has cooperated splendidly.

This writer has been an interested onlooker and visitor. I have eaten their home-raised fare and found it nourishing and good. I have watched their manpower clearing fields and sawing firewood, and hauling it out to peddle at a dollar a rick. In their one-roomed homes I have noticed such pioneer ingenuities as stoves made of abandoned oil barrels and drums, usable furniture fashioned from packing-boxes, tables and counters made of junked pianos. I have attended their plain services of worship, watched the free school taught in a lumber shed, attended open-forum meetings. And along with various others, I have formed the highest respect for George Perrine, quiet, unassuming, yet a skilful leader.

Clearings have increased. A cooperative strawberry bed has come to bearing, a start of hogs, cattle and chickens feed upon the common range. Sunlight, wind and rain have bestowed their magic of fruition, even through two of the bleakest farming years in American history. The colony has not yet been accorded federal loans. But its chances for success are clean-cut and solvent.

I mention the Concord Colony essentially as a laboratory experiment, in close accord with the times and trends. I am inclined to say that it blazes a sure trail back to peasantry, or maybe I should

say forward to peasantry. Self-sufficing, providing plain living and plain cropping, its economics are simple and obvious. Its members are men and women who definitely recognize the fact that their former trades and followings no longer need them. So they have gone to the land for refuge.

Then there is the project of the Reverend L. G. Ligutti, pastor of the Church of the Assumption, Granger, Iowa, which has been officially approved by the Catholic Rural Life Conference. Father Ligutti states his case pertinently:

In the northeast corner of Dallas County, and the northwest part of Polk County (Iowa), there are eight bituminous coal mines employing over 1,600 men. . . . These miners and their children represent a serious problem due to housing conditions, child delinquency, lack of educational and religious facilities, bad tradition of mining camps. They live from day to day. The older ones will drift to the cities and eventually become public wards. . . . Work in the mines is scarce, the list of waiting is always long, the turn for the digger is always meager. In the spring and summer they work seldom more than two days a week. . . . To work 150 days for the whole year is considered exceptional; less than 80 days a year is very common. The result is much leisure and no way of employing it to useful pursuits.

The possible solution of these problems: Settle these mining families on 5-10-25 acre plots of good Iowa land, away from the mining camps, near churches and schools, yet not too far from the mines where they may work.

The roads in the territory are all-weather roads. Many of the miners now travel from ten to twenty-five miles each day to work.

These miners, being southern European, are trained for farming on a small scale. A small farm would not put them in a competitive field with other farmers, but it would give them an opportunity to use their leisure time in an economic, profitable way. They would thus be employed in an industry, and yet they would supplement their small incomes with a farming project. . . .

The land can be easily bought at a reasonable price. A community of from twenty-five to fifty families could be settled experimentally, and then the experiment widened.

Father Ligutti has started his work, which typifies currently the plight and need of thousands of American communities. His will be an intensely interesting experiment to watch.

Another venture in human redemption, which has lived magnificently for almost forty years, is an Italian vineyard colony located at Tontitown, also far out in the hills of north Arkansas.

Back in the nineties some New York philanthropists strove to reduce congestion and squalor in the ghetto by starting farming colonies of poorer type immigrants. Such a venture was started at

Sunnyside, down on the Mississippi in the south Arkansas swamps. This failed because of bad location. Immigrant Italians could not compete with Negroes in growing cotton. What was worse, they soon fell victim to malaria and swamp fevers. Death and dispersion came upon them.

At that point Father Benuito Bandini, a social worker for the Italian government, heard of the plight, went to the aid of his suffering countrymen, and led them in an overland exodus to a tract of 3,000 acres of abandoned hill land in the high Ozarks. Here he located the immigrants by families, purchasing an option on the land, which he resold to family heads; and himself became the village priest.

The colonists lived through the first winter by trapping rabbits. But when spring came they planted a first provender of food crops, and began the planting of some 2,000 acres of vineyards, albeit commercial grape-growing was at that time new to the land. As soon as funds allowed, Father Bandini directed the building of a church and a school, and weather-proof cabins for all his people.

Because of his faith, charity and honesty, Father Bandini quickly became a personification of confidence for all the countryside. When he approved the purchase of land or goods, caterers took his word as sure bond. When any of his people went forth from home to work, he visited them frequently, making sure that they gave just services and were paid just wage. The good Father passed to his reward twenty-two years ago. But Tontitown lives on, a mecca of luxuriant vineyards, neat cottages and happy homes. Every farm is owned by its occupant, and honest labor has been rewarded by security and good livelihoods. The dream of a mystic has become a splendid reality.

Another current experiment in land colonization is being led independently by Emery Stassick, of the agricultural development department of the Missouri Pacific Railway. The scene is Glenmora, Louisiana; the plan is to settle upon tillable and cheap lands about one hundred and fifty families from northern industrial centers, families now principally jobless and depending upon public relief—"honest and ambitious workers and Catholic." Mr. Stassick's plan is based upon his experiences as Colonization Commissioner for the Hungarian government. Students of land values and investments may be at least mildly astonished at Mr. Stassick's estimate that an investment of \$1,216 in land and accessories may yield economic solidity to an entire family.

Certainly any newspaper reader can see added proof each day that high finance and extravagant credit resources have failed to yield security to our farming realms; and further, that the prevailing course of farm valuation and investment is headed straight for a level of essential subsistence.

INDUSTRIAL STABILIZATION

By JOHN MARION EGAN

IT IS well known that during war times industry prospers. So true is this fact that many people hope for war merely to secure the high level of wages and profits that accompanies it. A practicable plan to reproduce this prosperity without the destruction of life and property that accompanies war would be welcomed with universal acclaim. It should, therefore, be profitable to analyze the factors that produce war-time prosperity to see whether or not they can be produced in peace times. This analysis shows an abnormal demand for the products of industry, an absence of a labor surplus, an absence of wage cutting and price cutting, and a prevalence of high wages and high profits. It further appears that the last four factors are resultants of the first two; so that our attention may be concentrated upon those two only.

If, therefore, our labor surplus were organized into an army and employed on projects which would require materials comparable to those producing the abnormal demands for the products of industry, that exist in war times, all of the factors producing war-time prosperity would be reproduced. As there is less demand for luxuries by the entire population in war times, the abnormal requirements of the peace-time army would not have to be as great as those of war times to produce the same total demand for the products of industry, and consequently the same prosperity as war times. Furthermore, in order to avoid the greatly inflated prices of war times, a demand of much smaller proportions would be desirable.

If the men composing the peace-time army were not permitted to resign unless they obtained employment at a wage as high as the prevailing wage in industry, the army could be scattered throughout our industrial regions without affecting the factors producing the prosperity. Their effectiveness would not be reduced, even though the men were paid a salary substantially less than the prevailing wage in industry, or even if they were not paid any salary at all. But if the men were permitted to resign from the service without restriction, and their salary were less than the prevailing wage, their presence would have the same effect as a labor surplus in disrupting wage levels and price levels. Moreover, the only effect of idleness of the army on the prosperity factors and their effectiveness would be that consequent upon the decrease in requirements for materials.

Let us consider these principles more concretely and in detail in connection with existing conditions, reconstruction measures now in effect, and those proposed, and finally let us consider proposals for a permanent reconstruction.

Previous to the commencement of the NRA program, the following conditions existed:

Instead of a peace-time army organized to produce prosperity, we had a peace-time army of 13,000,000 men supported by society under conditions which produce ever-increasing national poverty. As the men had nothing else to do, they were willing to work, in most cases, for any wage, however small, to supplement the bare existence provided through charitable channels, and the longer the condition continued, the more desperate they became. This fact had the effect of continuously disrupting wage levels and also all attempts to obtain industrial stabilization. While the labor surplus existed, the unscrupulous could undersell the ethical by paying starvation wages, and they were able to reduce their labor costs lower and lower with scarcely any limit above zero. An illuminating article in a recent issue of *THE COMMONWEAL* shows to what frightful limits sweatshops can and do go in cutting wages in their avarice for more profits.

Moreover, the labor element (including clerical and supervisory services) ultimately constitutes, directly or indirectly, nearly the entire cost of production of manufactured products. The value of materials, machinery, power, and transportation, as well as nearly all other indirect costs, represents ultimately, with insignificant exceptions, the value of labor consumed in their production.

With this continuous threat of competition at lower and lower costs, capitalists would not invest their money in any projects unless they were confident of a rapid turnover, and until they did begin (to a limited extent) investing in projects representing substantial investments in labor, there was scarcely any demand for products not required for a bare subsistence. With both capital and labor attempting to get into the field of producing the necessities of life, competition in that field likewise was so keen that great losses ensued.

The labor surplus has, therefore, the effect of a cancerous growth which eats at the vitals of our industrial organism, while it dams the life-blood (capital) which should be permitted to wash out the diseased organs. We have administered stimulants of various kinds, but they have only aggravated the disease. We have raised our tariff barriers to protect particular diseased organs from outside disturbances; the result has been retaliation by other countries to bar the channels of all trade. We have administered the crop stabilization stimulant to the farmer by purchasing his crops at abnormally high prices; the result was an enormous surplus to bury future farm prices. We

have attempted to ease the taxpayers' aches by dismissing government employees and deferring necessary public works of states and municipalities; the result was the augmentation of competition for the few jobs available.

We have seen that the cancerous growth, which our labor surplus constitutes, cannot be eliminated by medicines and stimulants. Surgery is the only effective remedy. The NRA and the public works programs have effected a substantial amputation of the labor surplus. Probably over three million men have been eliminated from the ranks of the unemployed, and the number dependent upon public relief has been reduced from 4,800,000 families to 3,253,000 families. If these programs are supported by the plan proposed herein all of the depressing part of the remainder of the unemployed can be eliminated.

In planning further elimination of the labor surplus, attention must be called to the fact that all of the unemployed do not exert a depressing effect upon industry; all are not providing effective competition on the labor market; and here is one case where laziness simplifies the solution of a serious industrial problem. Many are too lazy to work at any wage or condition, and very many more cannot be induced to work except at easy jobs and high pay. Praiseworthy ethical reasons prevent many more from working for wages less than a bare subsistence, and others, for less than the prevailing wage. All of these classes limit the size of the problem.

As those who are willing to work for the lowest wage exert the greatest depressing effect upon wage levels, they should be removed from the labor market first. Those who are willing to work for less than a bare subsistence should be removed without delay. All of them should be immediately enlisted in the service of the government, as the proposed peace-time army, whether they would be given work immediately, or not, and should be subject to discharge only after a period of at least a year, unless they previously obtained employment at wage not less than the prevailing wage in the industry.

There would be no necessity of providing these men with scarcely more than they would have received through the charitable channels, that is, the bare necessities of life. If any of them have dependents, the charitable agencies can continue to care for them through the regular channels until other employment can be found for the normal provider, to relieve these agencies. The present salary of \$30 per month, in addition to all necessities of life, that is being paid to those given emergency employment on forest conservation work, is more than is necessary, as evidenced by the fact that many of them assign \$25 of the amount to dependents. The effect of this unnecessarily high compensation for work of doubtful value is to

make the service too popular and crowd out many men who have a much more depressing effect upon the wage level.

With their present unplanned system of disbursing funds, the Reconstruction Finance Corporation and the other charitable agencies have spent billions which have accomplished much for the relief of suffering but scarcely anything to aid recovery. In fact, a great deal of their funds helped to support parasitic sweat-shops by enabling the shop's employees to remain at work at a wage less than that required for a bare subsistence.

Following the principles of the peace-time army as suggested, none of the government funds should be disbursed, except as wages at the prevailing rate for standard work, unless all the normal bread-winners of the recipient family enlist in the peace-time army for a specified time, subject to discharge only when they obtain permanent employment at not less than the prevailing wage in the industry in which they are to be employed. The government can pay them the subsistence allowance though they remain at their homes, and it would be preferable to have them remain there wherever practicable, particularly if they are women or married men. They would, however, be permitted to take private employment, whenever they could get it, provided the wage was not less than the prevailing wage in the industry, the allowance being discontinued during the term of employment. Whenever such private employment could be obtained, the services of the enlisted would be at the disposal of the governmental bodies, federal, state or local, for whatever work they could provide. By using these men for public works, the cost of the works would be substantially reduced.

The large number of men that would be involved under the proposed plan might make it appear difficult to administer, but, in fact, it would readily fit in with the existing organization, and neither the number of the beneficiaries nor the cost would be greater than under the present system, unless the allowance was made too attractive. The present relief administration, in cooperation with the Federal Reemployment Service, could take the enlistments; its investigators could continue, as at present, to check the activities of the enlisted to see when and under what terms and conditions they accept private employment; and the public works administration, in cooperation with the Federal Reemployment Service, can supervise their employment on public works directly or through the agency of the relief administration.

When the men, now getting charitable aid and working in the parasitic sweat-shops at the same time, are compelled to give up their employment, the enormous advantages that these shops now enjoy over legitimate industry will be largely eliminated. Men who are offered at least a bare subsistence by the government will not refuse this de-

pendable income for the very undesirable employment of the sweat-shop unless the latter offers them a substantially higher income, and the shops, having no means of replacing them at a lower wage, will be compelled to pay the wage demanded or go out of business. With their demise or with the more equal terms of competition, their legitimate competitors will be able to resume operations and reemploy their men.

Although the NRA movement has greatly reduced the number of sweat-shops and increased wages in most of those still existing, the increased prices have taken away much of the benefits to labor and greatly increased the wage advantages of those sweat-shops who have refused to increase wages. With their enormous wage advantages over their legitimate competitors, they have a great inducement to stay out of the NRA organization, or if they are already in, to drop their membership, especially when the patriotic enthusiasm now supporting it, begins to cool. As it is very doubtful that the NRA program has any other constitutional sanction to enforce it than the boycott, there is good reason to fear that the sweat-shops will be kept down only while the public enthusiasm can be kept fired by the enormous, unsalaried organization now promoting it.

When the promoters begin to lose their pep, and their depleted pocketbooks recall them from their unpaid work to their neglected business affairs, the average buyer will probably begin again to overlook the absence of the NRA label when a substantial difference in price is involved, and the program will gradually degenerate into the ineffectiveness of the old union label boycott.

With the elimination, however, of nearly all of their wage advantage, under the proposed plan, and the absence of cooperation by their employees, the boycott will not have to be very effective to crowd the sweat-shop onto the rocks, and in proportion as it succeeds in doing so, the enthusiasm supporting the program will be maintained. When the sweat-shop, with its constant quicksand pull at the basis of prices, has been controlled, a solid foundation for the price structure can be laid. The great disturbing factor of industrial stability will have been eliminated.

In a subsequent issue of this magazine, the writer will discuss the public works program as it affects the plan proposed herein and the elimination of the balance of the labor surplus that is willing to work for less than the prevailing wage, and will propose a method to attain its permanent elimination.

STREET CAMPAIGNING FOR CHRIST

By THEODORE H. DORSEY

FIFTY THOUSAND miles. Six hundred open-air meetings. And only one stone thrown at us. We have tried to put Catholic Action into action. Pope Pius XI, in an encyclical letter issued to the world in 1931 defined Catholic Action as "the participation and the collaboration of the laity with the apostolic hierarchy." The primary commission of the apostolic hierarchy, as given by Christ, was precisely as the Holy Father notes: "Going therefore teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you."

In view of the fact that Mr. David Goldstein, the well-known convert from Marx to Christ, had been participating and collaborating with the apostolic hierarchy by expounding Catholic doctrine to out-door audiences since 1917, one would not be presumptuous were one to consider the Pope's encyclical as a blanket endorsement of Mr. Goldstein's policies and activities. He and Mrs. Martha Moore Avery were the leading spirits in organizing one of the first Catholic street preaching movements since the Middle Ages. It was in the thirteenth century that Saint Francis of Assisi, the "mirror of Christ," went about the roads of Italy

ringing a bell to attract a crowd, whereupon he interested the loiterers, and stopped the busy passers-by with his gentle appeals for a deeper love of God and neighbor.

Christ and His Apostles almost always preached in the open air. With such patterns for their example, the founders of this modern movement felt, over sixteen years ago, that a prayerful, determined and sustained effort to reach the man in the street with the Christian message would eventually yield the same kind of harvest we read of in the Acts. These present-day street teachers were imbued with the desire to spread the Kingdom of God upon earth. They felt that the time had come for the nineteen-hundred-year-old Church of Christ to send out her preachers and teachers into the highways and byways once more. They knew that "faith cometh by hearing," and they hoped that many more would believe if Catholic leaders and highly trained men and women of the laity would carry the Gospel to the crowds, many of whom deny or reject Christ, and his living visible authority, the Catholic Church.

With the approbation of His Eminence Cardinal O'Connell, the dean of the American hier-

archy, the street work began in Boston during the World War period, and has continued for seventeen consecutive summers. Mr. Goldstein and Sergeant Corbett made a transcontinental speaking tour by automobile during the early period of these activities. Following the death, in a recent year, of his co-worker Mrs. Avery, whose eloquence stirred many a person on the Common, Mr. Goldstein determined to give his full time and talents to street campaigning, with the result that he started in 1931 on the most extensive and extended open-air crusade for Christ in the history of America, and perhaps of all time.

He departed from Massachusetts, after a fine send-off meeting, traveling in a machine of the touring car design, painted in the papal colors. The automobile was specially equipped with microphones and loud-speakers, and they saw service in Connecticut, New Jersey and Pennsylvania. The lecturer then spent four months in so-called centers of the Ku Klux Klan in Oklahoma and Texas, everywhere receiving a courteous hearing. Following his efforts in the former state, Bishop Kelly sent some of his priests and laymen, including seminarians, out into the streets, where they have done a fine job. The Director of the Catholic Truth Guild next went into Louisiana, then through Arizona and New Mexico into the Golden State of California, where it was my privilege to become his associate in the nation-wide tour.

My own out-door speaking experience had commenced in 1928 when I talked at a Protestant religious service in Madison Square, New York, and from a miniature church on wheels in Boston. The next year, while an Episcopalian seminarian in New Haven, I felt "the call" to go down on the Green in the center of the city, and there to tell of Our Lord and what I believed was His message. Dressed in a cassock and holding a crucifix in my hand I stood by the fountain in the square, and talked to a little group of listeners. Later, I had a four-foot pulpit built, which newsboys and bootblacks sometimes helped me to carry from the Police Station to the Green. Friends soon made it possible for me to get a microphone and electrical loud-speakers, and I moved to the steps of Trinity Church. From that choice location I conducted a one-man service, broadcasting with the aid of a victrola, a musical prelude, hymns sung by famous choirs, followed by reading of the Scriptures and an address. That summer I was the out-door lay preacher at a large downtown church in New York, speaking twice a day five days a week, and journeying to Philadelphia and Baltimore for out-door engagements. During part of the next summer I conducted services from the steps of the little Episcopal Church situated next to the New York Times Building in Times Square, and also spoke in the financial district and at Columbus Circle. My experience in

the streets convinced me of the great opportunity to reach hundreds of men who know not God. Following my conversion to the Catholic Church, the chance came to study and speak under the leadership of David Goldstein, justly called "The Catholic lay apostle to the man in the street."

We set out together from Los Angeles in February, 1932, covering much of the route along the concrete that the Franciscan priest, Father Junipero Serra, the founder of the California missions, had wearily trudged over the uncrushed rocks and sand. Our itinerary was arranged through the bishops and priests, and the local clergy or their committees had handled the necessary preliminaries before we steered into a town or city.

Our plan of campaign was this. Acting as chairman, I opened the meetings with a fifteen-minute introductory address, outlining our aims, touching upon some points of Christ's teaching, and presenting the main speaker. The director of the tour usually took as his subject, "The Credentials of the Catholic Church," tracing her historic continuity from Peter to his two hundred and sixtieth successor, the present reigning Pontiff, Pope Pius XI. He showed the Church to be the living, visible authority of Almighty God, a spiritual organism founded by Christ, and not merely a man-made organization. In this discourse Mr. Goldstein also devoted some time to the Mass, showing why it is the center of Catholic worship.

Another address he delivered was, "The Catholic Church and the Toiling Masses." In this he told not only of the great spiritual and moral renaissance taking place under the influence of the Church of Christ, but also the social and economic improvements which she has contributed to civilization. A third lecture was entitled, "The Catholic Church and the Family," showing how she has ever protected and fostered that unit of society.

Following the principal address there was conducted a question period, in which the audience was invited to present questions or objections, either verbally or in writing. They could also whisper their queries to me in the crowd, and I would shout them to the lecturer. This period proved to be the most interesting feature of the tour, and answers were given very ably by the director. The question most asked was, "Why don't priests marry?" It was shown that the main reason is because they want to pattern their lives after the Apostles who left all things to follow Christ. That a married man, as Saint Paul pointed out, is divided in his interests, whereas an unmarried clergy can give their full energies to the service of God and the children of God.

Inquiries and opposition to Catholic teaching regarding confession and purgatory were probably next in order. Then occasionally someone would

want to know "Why aren't Catholics allowed to read the Bible?" and other similar questions that show how far those who have worked against the Church have either deliberately or unknowingly falsified her history, teachings and practises.

The lecturer handled the crowds admirably. Audiences numbered from two thousand in a big city down to a handful in a little mission settlement. He spoke with so much humor and evinced such Christian spirit that he gained the respect, if not always the whole-hearted assent, of his listeners. Only upon three occasions was there any open hostility shown us. The first we encountered was on the Plaza at Sacramento, the capital city of California. A crowd of Communists were assembled for one of their regular meetings, denouncing the government in their typical speeches. Our permit gave us the right to drive in next to the band stand, but the men refused to let us go through to our position. There were no police in sight, although we afterward learned that plainclothes men were present. Mr. Goldstein asked the group to open up and let us pass. Seeing their unwillingness to acquiesce, he said, "All right. If you won't open up, we'll open you up." He told me to drive through them, which I did, momentarily expecting a brick through the windshield. We put back the top of the car, setting up our loud-speakers, while one of their leaders yelled himself hoarse. When I clamped the crucifix onto the pole from which are suspended the amplifying horns, the mob set up a terrific din. It was a new experience for me, but my veteran leader, who has silenced some roaring crowds in his nearly a quarter of a century of campaigning for Christ, walked out in front and said, "That is not a new noise. That same kind of noise was heard nineteen hundred years ago when the first Crucifix was raised on Mount Calvary." When I started my address they drowned me out with noise, but after a while they became curious and silent. The little crowd had grown to a large audience and after Mr. Goldstein addressed the people in a stirring manner, completely ignoring our opponents, the Bishop said to him, "Come back and speak here every day."

A stone was thrown at us in another California city, which the local pastor retained as a souvenir. Months later adherents of the Ku Klux Klan in an Ohio town set off some dynamite and burned a large cross on a hill in view of our meeting. In the same place a man tried to start a fight, and the Mayor came to the rectory regretting the conduct of a few men who still wished to fan the fires of religious animosity. These were the only untoward incidents in a schedule of over six hundred open-air meetings. Mr. Goldstein never minced words, never compromised, but he stated the Catholic position so ably and charitably that there were no good grounds for hostility or en-

mity. If the work had stirred up strife it would have been far better to have remained at home.

After leaving California we campaigned in Oregon, Washington, Idaho, Montana, Minnesota, Wisconsin, Iowa and Indiana. Then across country to the nation's capital, speaking on Pennsylvania Avenue and a number of places in and around the District of Columbia. Baltimore was the next stop, and both there and in Washington we were privileged to start the out-door meetings that have now been going on for over a year in these cities. They are conducted by professional and business men who are spending a great deal of time in the study of Our Lord's teachings, and giving their best efforts to street lectures, with very gratifying results.

Our next series was in New Jersey, New York and Montreal. After a few weeks' rest we drove down South, campaigning all last winter in Florida, Georgia and Alabama. Friends warned us to keep in a state of grace, but the only last sacraments administered were given to the dying Bigotry, who many sincerely hope has about run his course. In no section of the United States were we given a more courteous and friendly hearing. Then came North Carolina, Virginia, Ohio, Iowa and Nebraska. From these states we went to speak in some seminaries in the Chicago district. All through the tour we talked in monasteries, convents, seminaries, colleges and schools, trying to further interest in this form of the lay apostolate.

Driving from the gates of the World's Fair we sped to Kentucky, speaking two nights on a street corner in Louisville. We then attended the National Catholic Evidence Conference in Washington, and in October finished the second lap of our journey at a monastery overlooking the Hudson.

We have learned that as a definite and concrete result of the campaign converts, in growing numbers, have come into the Church, fallen-away Catholics have returned to the sacraments, misunderstanding has been to some extent allayed, and the propaganda spirit and desire to learn more of their faith has come into the hearts of many of the laity. The time has come when every city in our country should have at least one out-door pulpit graced by eloquent priests and backed up by articulate laymen mounted on their soap-boxes.

Well-worn Metaphor

How many times has smoke been called a veil?
As many times as mist. And now they lie
Like veils, like nothing else, drifting and pale
Over the half-seen, warm, inscrutable sky.
And though the metaphor be worn, the words
Close to the verity as seeds to pod,
Still have the power to wing my thoughts like birds
Past veils of mist and veils of sky, to God.

MAY WILLIAMS WARD.

FIXING OF MILK PRICES

By I. MAURICE WORMSER

IT WAS said by the Court of Appeals of New York State, in its decision in 1921 dealing with the Emergency Rent Laws, enacted during the administration of Governor Alfred E. Smith, that the "police power" of the state is "a dynamic agency, vague and undefined in its scope" (*People ex rel. Durham Realty Corp. v. LaFetra*, 230 N. Y. 429, 130 N. E. 601).

The limitations of the police power have never been defined precisely. The present Chief Judge of our Court of Appeals has said "that the police power is the least limitable of the powers of government, and that it extends to all the great public needs." Clearly, moreover, it is the duty of the courts to uphold legislation whenever it is possible to do so, and they must be entirely satisfied that constitutional limitations have been invaded before they declare a law unconstitutional (*Atkin v. Kansas*, 191 U. S. 207; *Block v. Hirsch*, 256 U. S. 135; *People ex rel. Durham Realty Corp. v. LaFetra*, *supra*).

The very recent decision of the Court of Appeals of New York in *People v. Nebbia*, 262 N. Y. 259, 186 N. E. 694, squarely raises the question as to the extent to which the police power of the state may be invoked, in order to regulate private business. It is understood that the appeal from the Court of Appeals to the Supreme Court of the United States will be argued within the next month or two, and therefore the decision is of particular interest. Furthermore, it is of vast general public importance, because the appeal will present many of the same problems of regulation which are involved under the National Recovery Act.

The facts in the *Nebbia* case are comparatively simple. The Legislature of New York State enacted a law in 1933 (L. 1933 Chap. 158), which contained a statement that the milk business was one affecting the public health and interest; that an emergency existed, constituting a menace to the health, welfare and comfort of the people of the state; and that milk had been selling too cheaply in the State of New York, causing a grave disparity between the price of milk and other commodities, and tending to destroy the purchasing power of milk producers. The statute created a temporary remedy for the emergency by making the sale of milk at too low a price a crime. What was too low a price was left for determination to a milk control board of three members, of whom a majority was to determine any issue before the board. The board was given power to exclude from the milk business any violator of the statute, or of the ordinance of the board.

It thus is clear that the fixing of a minimum price for milk was one of the chief features of the law.

Nebbia, a grocer in the City of Rochester, was convicted in the City Court of Rochester, Criminal Branch, because he sold two one-quart bottles of milk and a loaf of bread for \$.18, in violation of a regulation of the milk control board which had duly fixed a minimum price of \$.09 per quart for milk. The Monroe County Court affirmed the conviction, and thereupon *Nebbia* appealed to the Court of Appeals direct, contending that the statute, in so far as it fixed minimum prices for milk, was unconstitutional and void under New York Constitution, Article 1, Sec. 6, and the Fourteenth Amendment of the United States Constitution, in that it interfered with his right as a milk dealer to carry on his business in such manner as might suit his convenience, without state interference concerning the price at which he should sell his milk.

The Court of Appeals divided. Six judges, writing through Chief Judge Pound, held that the statute was a lawful exercise of the police power of the state and did not violate the due process clause, either of the state or federal Constitution. The milk industry was declared to be a "paramount industry" upon which the welfare of the state depends in large measure, and not an ordinary private business. The court stressed the importance of milk as a food for human beings and as the subject of a leading industry of the state. Many cases were cited, illustrating the extension of regulative power of the state into very similar fields.

The recent decision of the Supreme Court of the United States in the *Oklahoma Ice Case* (*New State Ice Co. v. Liebmann*, 285 U. S. 262) was distinguished on the ground that the New York statute was adopted to meet an emergency, and that milk was a far greater family necessity than ice. It will be recalled that the Supreme Court in the *Liebmann* case had held that the business of manufacturing and selling ice in the state of Oklahoma was not a public business, and that therefore a statute requiring licenses in order to engage in that business was invalid under the Fourteenth Amendment.

A dissenting opinion was written by O'Brien, J., in which he argued that no matter how broadly police power is construed, it cannot be extended to uphold the price fixing element of the milk control statute. Judge O'Brien stressed the danger that under such laws, if upheld,

. . . each citizen will become enmeshed in an inextricable tangle of bureaucracies such as are now so prevalent in foreign countries but utterly alien to our institutions. Liberty will cease to exist. Since the warning was sounded in *Matter of Jacobs*, 98 N. Y. 98, 114, 115, 50 Am. Rep. 636, the Constitution, which of course was never intended as a document of perfect rigidity, has yielded to reasonably flexible and prudent interpretations by conservatively progressive judges, but the time has not yet come when the courts of this state ought to surrender to the doctrine that governmental prefects, in times of peace and plenty, may supervise the rearing of cattle or the price of milk.

Despite the vigorous reasoning of the dissenting opinion, I am emphatically of the opinion that the New York milk control statute is a lawful exercise of the police power of the state, and that under present conditions of grave public emergency, it is not illegal and void under the due process clauses of the state and federal Constitutions. As was said by Chief Judge Pound, writing for the majority of the court:

With full respect for the Constitution as an efficient frame of government in peace and war, under normal conditions or in emergencies, with cheerful submission to the rule of the Supreme Court that legislative authority to abridge property rights and freedom of contract can be justified only by exceptional circumstances and, even then, by reasonable regulation only, and that legislative conclusions based on findings of fact are subject to judicial review, we do not feel compelled to hold that the due process clause of the Constitution has left milk producers unprotected from oppression and to place the stamp of invalidity on the measure before us.

We have it on the highest authority that "the police power extends to all the great public needs," and that "it may be put forth in aid of what is held by the prevailing morality or strong and preponderant opinion to be greatly and immediately necessary to the public welfare" (Justice Oliver Wendell Holmes in *Noble State Bank v. Haskell*, 219 U. S. 104, 111).

The late Professor John W. Burgess of the School of Political Science of Columbia University was wont to call the police power the Dark Continent of American Jurisprudence. Its contours and limitations have not yet been pricked out in final form. The hand of posterity in marking its boundaries will have to set down many an alteration of line and contour. (See Cardozo, "The Paradoxes of Legal Science," page 130, et seq.)

Little or no regulation of persons or property by the legislative branch of the state government is possible without some impairment and interference with personal or property rights, or both. Every-day regulations and prohibitions inevitably interfere with or restrain someone in his liberty or

property. It is the unavoidable consequence of modern social life and government and is one of the advantages (or disadvantages) of life under present conditions. The more enlightened courts have come to realize and believe in the social principle of mutual concessions of liberty and property which well-organized communities cherish and maintain. Such reasonable requirements are essential *pro bono publico*, and tend to further and promote the public interest, and therefore underlie, qualify and impliedly restrict every private right. (*People ex rel. Nechamcus v. Warden*, 144 N. Y. 529, 535; *Hadacheck v. Los Angeles*, 239 U. S. 394, 409-10.) No private property or contract right can be above them. For the very existence of property itself depends upon such requirements. No private contract can fetter or supersede them, for the obligation of every contract draws its force and strength from the sanctions accorded to it by governmental authority.

I advert to these considerations because, in connection with "social planning" for the future, it is essential to bear them in mind in weighing the amount of force to be accorded to the persistent, but unsound, claim of *absolute* property rights or *absolute* contract rights in private persons and corporations above and beyond the necessities of government and the demands of the public welfare.

One of the most practical jurists who ever sat on the bench of the Court of Appeals, ex-Chief Judge Hiscock, had occasion to discuss the police power of the state and its extent, in *Matter of Wulfsohn v. Burden*, 241 N. Y. 288, decided in 1925, and after pointing out that the application of the police power had been greatly extended during recent years, he went on to say:

The power is not limited to regulations designed to promote public health, public morals or public safety, or to the suppression of what is offensive, disorderly or unsanitary, but extends to so dealing with conditions which exist as to bring out of them the greatest welfare of the people by promoting public convenience or general prosperity (*Bacon v. Walker*, 204 U. S. 311, 317, 318).

Personally, I agree with ex-Justice Holmes of the Supreme Court of the United States, who said, the other day, in an interview published in the *Yale News*, that "there have always been changes in the interpretations laid on the Constitution, and there always will be." And, questioned concerning the controversy over the constitutionality of certain provisions in the NRA said, with characteristic vigor, that "the developments in the last few months are nothing to howl about."

I have no doubt that the Supreme Court of the United States will uphold the New York milk control statute and the National Recovery Act. If it does not, the social and economic consequences will be far more serious than people in general realize.

MARYLAND'S HISTORY

By J. WASHBURN IVES

IT WAS three centuries ago this November that two ships set sail from the Isle of Wight westward bound across the Atlantic. The names of the Ark and the Dove are not as familiar in American history as the name of the Mayflower, which thirteen years earlier had sailed from old England to new England. Yet the voyage of the Ark and the Dove made by far the richer contribution to our colonial history, for they brought to the shores of America for the first time the spirit of religious liberty.

After nearly four months at sea the Ark and the Dove reached their destination in Chesapeake Bay; they had taken the southern route in order to avoid the winter storms that were sure to come on the North Atlantic before a crossing could be made.

There have been writers, and others who have called themselves historians, who have said that real religious liberty was not established in the Maryland colony of the Roman Catholic Lords Baltimore. Impartial research, however, can lead to no other conclusion than that the same religious liberty which we enjoy today was first recognized and established in early Maryland with the arrival of the Ark and the Dove.

In 1929 there was published Matthew Page Andrews's "History of Maryland, Province and State." The first four of the twelve chapters of this work dealt with the events of the period from the formation of the colonial plans of the first Lord Baltimore to the Protestant Revolution of 1688 when the third Lord Baltimore was supplanted by the first Royal Governor of Maryland. There now appears by the same author, "The Foundation of Maryland,"¹ in which he has made fresh use of the material included in the first four chapters of his previous history with considerable additional material that is the result of patient research during the last four years. The new work greatly strengthens the claim of Maryland to priority in the field of religious liberty. It is both welcome and timely, in view of the recent commemoration of the date of the sailing of the Ark and the Dove and the approaching tercentennial observance of the foundation of Maryland.

It was in 1625 that George Calvert the first Lord Baltimore announced his conversion to the Roman Catholic faith, and this change of spiritual allegiance "greatly strengthened his desire to found a successful settlement in America which in Newfoundland he had already begun." The public announcement of his conversion and his conversion probably were not simultaneous. There is foundation for the belief that Calvert had been a Catholic for some time. There is certainly every reason to believe that he was at least a Catholic at heart during the negotiations for the Spanish match which he conducted as Secretary of State under James I. These negotiations contemplated freedom from persecution for the

Catholics in England, and when the match was broken off Calvert turned to his colony of Avalon. Andrews says that Calvert's original plans for a settlement in Newfoundland were "solely on political, social and economic grounds."

Now to these interests was added "the desire to develop a haven for English Catholics oppressed by the regulations of the Anglican Church and State. The sanctuary idea was common to several plantations, notably those at Plymouth and Massachusetts Bay. In the plan of George Calvert, however, there is this important difference: There was no intention on the part of the founder to set up a colony for co-religionists only, but to attempt the great experiment of establishing a refuge where all opinions might worship at peace with one another."

When driven by the cold of a Newfoundland winter to seek a sunnier clime Lord Baltimore planned the Maryland Palitinate on the same broad and liberal basis as that of his Charter of Avalon.

The author's tribute to the first Lord Baltimore is just: "The complete portrait indicated that Lord Baltimore was a character truly lovable, largely because of his fundamental sense of charity. In no case where he acted on his own initiative does he seem to have been harsh, vindictive or even unreasonable. In truth it is marvelous that these gentler qualities of his nature survived in the midst of an environment of greed, self-seeking and corruption. Doubtless he profited by the monopolies and subsidies granted to favorites at court; but this was part of an accepted order. Refusal, for instance, to accept such awards would have constituted an affront to His Majesty. That he was not spoiled by all these favors and emoluments—the increments of his public career—is evidenced by his readiness to give up his high office to spend his fortune and risk his life in the promotion of an idea permeated, as it seems, with altruistic ideals. This one act lifts him up from the commonplace, to give him a position among the men of vision of all time."

In his "History of Maryland" Mr. Andrews had suggested that the Calverts may have been influenced in advancing their ideas of religious tolerance by the writings of Sir Thomas More in the "Utopia," particularly as Father Henry More, the great-grandson of the martyred chancellor, was ultimately received as the spiritual counselor of the Calvert family. In his "Foundation of Maryland" he enlarges upon this idea and quotes from the "Utopia" to show that in the Maryland of the Calverts was made actual what had hitherto been deemed practically impossible.

Civil as well as religious liberty was established in early Maryland. This was recognized by Governor Ritchie in his address before the Calvert Associates in 1932 when he said that the fundamental rights established in Maryland "are the established American order now" and that "liberty and democracy cannot exist and will not endure without them." These rights were the right of the people to convene their own assemblies, the right of the people to initiate their own laws through their rep-

¹ *The Foundation of Maryland*, by Matthew Page Andrews. Baltimore: The Williams and Wilkins Company. New York: D. Appleton-Century Company. \$4.50.

representatives, and the right of the people to have no laws and no taxes imposed upon them except by their consent. Mr. Andrews to some extent at least recognizes this in his chapter on "The Problems of Self-government," for he shows that "Lord Baltimore had laid the foundation of a self-governing community" although he attempted to reserve to himself the right to initiate all legislation. Finally by yielding this right to the assembly of freemen there came about a real representative democracy in Maryland which is in marked contrast with the theocracy of Puritan Massachusetts.

Mr. Andrews does not give any false value to the so-called "religious toleration act of 1649." This act was in fact a retrograde step, for it discriminated in favor of Trinitarians. It was merely a sop to the Puritan element which was gaining an upper hand in the government of the colony.

"Maryland historians," says Mr. Andrews, "have entered certain claims of priority for the colony projected by George and established by Cecil Calvert" and in so doing have pointed to the act of 1649, which has been extravagantly eulogized under the assumed title of "The Toleration Act." The author rightly insists the claim that "Maryland is entitled to world-wide distinction as the first civil régime to establish freedom of conscience is properly based not upon the "Act Concerning Religion" (which is its proper title) "but upon the actual practises of the founders and the first colonists." He is on solid ground here. In this connection it is interesting to recall the words of Governor Ritchie in his address above referred to:

"I have tried to show that Maryland's claim to immortality as a pioneer in the struggle for political freedom is impregnable. Her claim to immortality as a pioneer for religious freedom is impregnable too, but it does not rest on the Act of Toleration. On the contrary, whenever the claim has been questioned, this has been due to the mistaken belief that the Act of Toleration reflected the attitude of the Calverts and of the early Maryland settlers toward the subject. The Act of Toleration reflected no such thing. It was in reality a compromise forced by the growing power of a new element in the province, which ultimately in 1654 seized the government, and held it until the restoration of the Calverts in 1660. Aside from these historical facts, the Act of Toleration, no matter what its provisions, did not and could not assure religious freedom. No mere statute ever did or ever will. The roots of religious freedom lie deeper than laws and charters. Religious freedom is born of the spirit, and does not spring from any decree or fiat of government."

It is impossible within the limits of a brief review to set forth the many interesting facts of history which are brought out in Mr. Andrews's work. The book is commended to all students of history who desire enlightenment on the reasons for the coming tercentennial observance in Maryland. Maryland has just cause for celebrating its foundation, and the interest in the celebration should not be confined to its state boundaries but should be nation-wide.

A NEGRO MISSION JUBILEE

By JOHN GILLAND BRUNINI

UNDER the elevated and across from the West 53rd Street prison is a little church which in relation to its size is one of the most important in the City of New York. For its parish is not defined; indeed its mission is to the entire diocese and was, until recently, to the dioceses of Brooklyn and Newark. It is placed under the patronage of Saint Benedict the Moor, the saint of the colored people. Even among the many who know of this church, there was some surprise that on November 26 it celebrated its golden jubilee.

Actually the church itself is not quite fifty years old. But the first Church of St. Benedict the Moor was temporarily established a half century ago at Bleeker and Downing Streets. The edifice there had a varied history: it first accommodated a Unitarian congregation; later it became the Italian Church of Our Lady of Pompeii; and several years ago it was razed, over numerous protests, for subway construction. The founding of St. Benedict's was made possible through a \$5,000 bequest of a pastor of St. Joseph's Church on Sixth Avenue who specified that this sum should be used for a mission to the colored. Theretofore there had been no Negro Catholic church in New York or the surrounding dioceses and Father O'Farrell, whose parish embraced a large Negro district, had become aware of the great need for one. His legacy not only established St. Benedict's Church but also a colored orphanage. This was situated next the church but was later moved to Rye, New York, where it now thrives under the care of Franciscan Sisters.

In the various resident migrations which have been under way in New York for many years, the Negroes of the Bleeker Street neighborhood abandoned it. So St. Benedict's first pastor, Father John E. Burke, followed them and in 1898 bought the present church on West 53rd Street. Today, despite the later exodus to Harlem, it still serves a large congregation which comes both from the immediate locality and from all sections of the city. The Catholic Negro of New York has an affection for St. Benedict's which belittles the distances that must be traveled to reach it. For here is a House of God which is peculiarly his own. Above all, its priests are his friends and to them, in times of sickness and death, in ceremonies of baptism, confirmation and matrimony, he prefers to turn. There are now two churches for the Catholic Negro in Harlem, St. Charles Borromeo's and St. Mark's, but even those who could more conveniently attend either one or the other, oftentimes prefer to make the long trip down town for Sunday Mass at St. Benedict's. The priests have in their turn during the past half century traveled near and far wherever the faithful called them.

A mission church, St. Benedict's has also established a mission of its own to care for the colored Catholics on the upper East Side. Confessions are heard every Saturday and Mass is celebrated every Sunday at the Convent of the Helpers of the Holy Souls on East 86th Street. The priests have also inaugurated there a community center where many activities flourish—swimming classes

for young and old, baseball and basketball teams, an Altar Boys' Sodality and a Married Women's and Mothers' Club. Over 100 children, coming from a territory that extends from 75th to 110th Street, attend its Sunday school. St. Benedict's also regularly serves Lincoln Hospital and Home in the Bronx where Mass is said in the chapel for Negro Catholic patients, the aged and colored Catholic nurses.

In 1922 Monsignor Thomas M. O'Keefe, pastor of St. Benedict's until 1929, and who died in 1933, established a nursery in Harlem for children from nine months to six years old. Although the sleeping accommodations there provide for only 85 children, the nursery has within its eleven years' existence taken care of 126,000 children. Each child is given three meals a day and is under the care of a doctor and a nurse. A kindergarten, as well as the nursery, is maintained on slender means which come solely from the collections at St. Benedict's. The children are taught and supervised by the Handmaids of the Most Pure Heart of Mary, an order of colored nuns which is attached to the parish of St. Benedict's. This order, which follows the Rule of St. Francis, was founded in Savannah in 1915 by Father Ignatius Lissner of the White Fathers of Africa. But shortly after its founding, the mother house was moved to its present location at 8 East 131st Street in Harlem. From it have come the nuns who teach in the large parochial school attached to St. Benedict's. This school, only recently established, is a growing one and now has 105 children in grammar classes. As the children grow older, high school classes will be formed until the complete primary education can be had. Father Timothy J. Shanley, who succeeded Monsignor O'Keefe as pastor, has recently founded a little convent next door to his church so that the Sisters' long trip to and from Harlem could be abandoned. All the Sisters, whether at the nursery in Harlem, the 53rd Street convent, or the novitiate on Staten Island must be supported by Father Shanley's parish.

This means a constant drain on resources made dangerously low by a curtailment of customary contributions during the depression. Income which the parish would ordinarily derive from rentals in an apartment property adjacent to the church has been drastically reduced, for, in charity, many of the rooms are now occupied by those worthy who cannot afford to pay. Last year, for instance, maintenance of the Harlem nursery was \$6,000 over church receipts. It is Father Shanley's hope that in celebration of Saint Benedict the Moor's golden jubilee the charitably disposed will contribute to a jubilee fund for the colored of the archdiocese.

Many touching stories can be told of the devotion of the Negroes to their church and the sacrifices they have made to give it all the financial aid in their power. One young Catholic, who came to New York from the British West Indies, by his will divided his little savings between St. Benedict's, the church of his baptism in Grenada, the Society for the Propagation of the Faith and the White Fathers of Africa. A colored convert, Dr. York Russell, prominent as a champion and leader of his people, was hailed by them on his death as "an angel of bounty, giv-

ing not only his services as a physician for nothing but in very many cases the medicines and nourishment needed by his patients." Dr. Russell is one of a long list of converts made through the work of St. Benedict's priests; 45 converts annually are made through the East 86th Street mission alone.

Both converts and baptized Catholics are keenly interested in all the activities of the church. Practically every parishoner belongs to the Society of St. Vincent de Paul, or the Holy Name Society, or the Knights of St. John, or the Ladies Auxiliary of the Knights. There are, too, Senior and Junior Sodalities of the Blessed Virgin, an Altar Circle, an Altar Boys' Society, an Angel Society, and a Sewing Circle for the Poor. Father Shanley has just completed a little social hall which will be used by these organizations. Another parish society is that of St. Ann's which, open to Catholic and non-Catholic alike, collects monthly dues of \$.25 and pays its members during sickness \$5 a week and on death \$50 for funeral expenses. The decorations of the Repository on Holy Thursday is a task in which all the women of the congregation are eager to participate. As many as 4,000 people, whites and Negroes, visit the church on that day, for the shrine has come to be known as one of the most beautiful in the city.

The parishioners of St. Benedict's wholeheartedly worked for the jubilee, and much of the solemn beauty of its observance was due to them. A triduum to Saint Benedict, conducted by Father Norman Duckett, colored pastor of a Flint, Michigan, church, was held in preparation for the great day. The jubilee itself was solemnized by a high Mass at which His Eminence Patrick Cardinal Hayes presided. The celebrant was Bishop John J. Cantwell of Los Angeles; the deacon, Father Duckett; and the sub-deacon, Father Ignatius Lissner. The sermon was preached by Monsignor John P. Chidwick. Bishop Thomas C. O'Reilly of Scranton sang the Vespers and Father Duckett preached on Saint Benedict the Moor. For this saint is as well the ideal as he is the patron of the parish. Its people are justly proud of their church's history, and no small part of their righteous pride during the jubilee derived from their position as hosts in a House of God which is their own.

The Solitary

Ah do not wish for her a lasting city
Who owned no foot of ground,
Whose body's only lust was for a ditty,
And only greed was sound.

If, slow in friendship, she was often lonely,
She asked no other way.
Song, like the shepherd, seeks the lost, the only,
The unconsidered stray.

If she had fame or any woman's story,
Song might have passed her by.
Night gives the stars in all their clannish glory
But takes away the sky.

EILEEN DUGGAN.

THE PLAY

By RICHARD DANA SKINNER

Growing Pains

IT IS an innocent enough little comedy that came blurring its adolescent way into New York last week rejoicing in the title of "Growing Pains." I am going to admit right off that I liked it, and enjoyed some parts of it hugely, in spite of the fact that one nearly always knew what was coming next, and of the further fact that, as a comedy of the early 'teens, it lacked much of the facility for which Tarkington once and for all set the standard.

Of course we have been treated to a very different study of adolescence this year in O'Neill's "Ah, Wilderness!"—something as distinct from the Tarkington tradition as O'Neill himself is distinct from all other American playwrights and poets. But "Growing Pains" is palpably in the Tarkington mood, and must suffer from inevitable comparisons. Nevertheless, I insist that it is a thoroughly worth-while little comedy which displays with no small ingenuity some of the commoner problems which parents must solve by wise silence, aspirin, a plentiful supply of handkerchiefs, a small cash reserve and infinite patience.

Professor McIntyre specializes in dead languages at a California university. His wife specializes in undoing the baleful effects of the dead languages and youth upon her son and daughter. The son and daughter, for the moment, are specializing in growing up with seven-league boots. A whole colony of youngsters in the neighborhood are doing just the same thing—which means the matter of first permanents and formal evening dresses for the girls and white flannels and hair discipline for the boys, and a cosmic love interest for all of them. George McIntyre has a few special interests beside, including a broken-down flivver, a gun and the desire for a dog. But Prudence, the new arrival from the effete East, soon creates the sunshine which throws all else into shadow.

Prudence turns out to be a highly disturbing factor in the community, due to what might mildly be called a marauding instinct. Not satisfied with the devoted calf attentions of George McIntyre, she attaches to her retinue that particular young swain named Brian whom George's sister, Terry, has hitherto considered her assured property. This throws George and his sister into an offensive and defensive alliance without benefit or need of written treaties. Little Terry, by the way, is one of the most appealing characters in the play. She is much better outlined, in fact, than her brother. Her discovery that she has to "be herself" rather than imitate the predatory methods of mistress Prudence is handled delightfully. In the end, just as Terry begins to see her path cleared for her and as George recovers from the disillusionment of being called "very young" by the Prudence person, a new arrival on the scene, in the form of a minute blonde, threatens to start the whole cycle of distress all over again. Being parents, one decides, is no bed of roses. But neither, for that matter, is being on the edge of life's first horizon.

The play, written by Aurania Rouverol, is presented and directed by Arthur Lubin with a quite extraordinary

cast of youngsters, including Junior Durkin as the love-struck George, and Jean Rouverol as the delightfully poised and very sympathetic Terry. Ralph Freud as the professor—who, in spite of the dead languages, does rescue his son from a police station—and Leona Hogarth as Mrs. McIntyre also contribute to the quietly human character of the occasion. I heartily recommend this play to those who are willing to take their theatre without strong spices, and are content with mild amusement at the all too familiar symptoms of growing up. (At the Ambassador Theatre.)

The Dark Tower

MESSRS. Alexander Woollcott and George S. Kaufman have put their heads together to write a melodrama, but I would hardly say that it is a case of two heads proving better than one. The mystery depends largely on a situation that is not bullet-proof, and one can never tell whether an acute audience will or will not pierce to the bottom of things and spoil the suspense. Then, too, the joint authors, in their excessive efforts to be sophisticated, have given the play a dose of degenerate verbiage and implication which has nothing to do with the plot but a great deal to do with a vaguely foul atmosphere—at least as long as one Stanley Vance is alive and on the stage. Perhaps it is all supposed to be part of the comedy relief, but it succeeds chiefly in creating a comedy of errors in taste and judgment.

Stanley Vance is a Svengali in the modern spirit, a species of quite odious worm who, as the husband of Jessica Wells, an actress, succeeds in hypnotizing her quite completely and literally. By making him sufficiently slimy, the authors lay the groundwork for a merry murder with which the audience is expected to sympathize heartily. Thus, when the murderer is caught, there is little else than jubilation on the stage. For my part, I wondered just why the play had been written at all. One of the final wise-cracks did not seem an entirely sufficient explanation. The murderer is asked if he is not worried at having broken one of the ten commandments. His gay reply is to ask his questioner if he, the questioner, has ever worried about breaking the commandment, "Thou shalt not commit adultery." That, in the opinion of the authors, seems to settle everything and make further comment unnecessary. In one sense, of course, it does!

There is, however, one character in the play worth all of the best fiction detectives rolled together in one bundle. That is Inspector William Curtis, who, when we first meet him in the last act, is serenely intent on completing his work that day because, on the following day, he is starting on his two weeks' vacation with "the wife" in Vermont. I should like to see a whole play written around William Curtis, around that benign and vacuous smile and that impenetrable skull. He trembles on every thin edge of discovery, but discovers nothing. But "The Dark Tower" is not about William Curtis, and is not, in fact, about much of anything at all. It merely wastes the large talents of Margalo Gillmore, Basil Sydney, William Harrigan and many other good actors and actresses. (At the Morosco Theatre.)

COMMUNICATIONS

HOW TO HANDLE CATHOLIC NEWS

Dubuque, Iowa.

TO the Editor: Congratulations to Mr. Clem Lane for his splendid article, "How To Handle Catholic News," and for having broken through for the defense. May I say to Mr. Lane that it might be more correct to state, that certain views expressed in *THE COMMONWEAL* have been challenged, but rather that the answer had not been published by *THE COMMONWEAL*.

To substantiate Mr. Lane's statement, "Our daily newspapers can obtain Catholic news," and to disprove a statement of Mr. Joseph Healey's, appearing in an article in *THE COMMONWEAL*, "Less Catholic news would be published in the secular newspapers if we had a Catholic daily," the following is being written.

Dubuque, Iowa, the home of the *Catholic Daily Tribune*, the *Witness*, the archdiocesan weekly, and one secular newspaper, the *Telegraph-Herald*, was recently the scene of two great Catholic events. On October 24, 25 and 26, the Second Annual Archdiocesan Catholic Action Week convened here. On November 1, the Sisters of Charity of the Blessed Virgin Mary held a triduum centenary celebration of the founding of the congregation, whose mother house is located at Mount Carmel, Dubuque.

To both of these affairs the secular press, as well as our *Catholic Daily Tribune*, gave widespread publicity. On Sunday, October 22, the secular paper carried almost a page of news about the approaching Catholic Action Week. On October 24, it gave a front-page column and inside pages of pictures of prelates present at the solemn pontifical Mass, celebrated by His Excellency, the Most Reverend Francis Joseph Beckman, Archbishop of Dubuque, and pictures taken during the Mass at the Columbia College gymnasium. The sermon delivered by His Excellency, the Most Reverend John Gregory Murray, Archbishop of St. Paul, appeared in the paper, as well as a write-up of the first day's program, including the Priests' Eucharistic League, and the Annual Meeting of the Archdiocesan Branch of the National Council of Catholic Women. On October 25, the celebrant of the solemn high Mass was the Most Reverend Louis B. Kucera, Bishop of Lincoln, Nebraska. The sermon was delivered by the Reverend William M. McGuire, Genoa, Illinois. This was Catholic Rural Life Conference day, and the program was replete with addresses, papers and discussions led by priests of Columbia College and participated in by other distinguished clergy of the archdiocese, as well as nationally famous Catholic laymen. The high light of the banquet program was the talk given by the Reverend W. Howard Bishop, Clarksville, Maryland. Again the secular newspaper gave front-page publicity and in three inside pages printed the addresses, papers and sermon delivered at this session. On October 26, the solemn pontifical Mass was celebrated by the Most Reverend Mathias C. Linehan, titular Archbishop of Preslavo, and the sermon was preached by the Most

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Reverend Edmond F. Heelan, Bishop of Sioux City, Iowa. This day was devoted to the Catholic League for Social Justice, Archdiocesan Charity Work and the Marian Congress. Pontifical Vespers, a sermon delivered by the Reverend Ignatius Smith, O. P., Washington, D. C., procession in honor of the Blessed Virgin Mary and Solemn Benediction brought to a close an impressive and colorful Catholic Action Week. The secular paper on this last day of the session and the following day again gave front page publicity and inside pages covering the addresses and sermons. Prominent Catholic laymen from out of the city taking part in the program were: Mr. M. Hogan, President of the Federal Land Bank, Omaha, Nebraska; Mr. Michael O'Shaughnessy, National Director of the Catholic League for Social Justice, New Canaan, Connecticut; Mr. J. N. Tittmore, United States Marshal for Northern Wisconsin, Milwaukee, Wisconsin; and Mr. Frank Bruce, Milwaukee Conference St. Vincent de Paul, Milwaukee, Wisconsin. I might add that last year we were privileged to have had Mr. Michael Williams, the eminent editor of THE COMMONWEAL, on the program of our First Annual Archdiocesan Catholic Action Week.

The secular press on Sunday, October 29, had a lengthy article on the history of the Congregation of the Sisters of Charity of the Blessed Virgin Mary, a picture of the Foundress, Mother Mary Francis Clarke, and pictures of the mother house and the college and schools in charge of the Sisters in this city. The Sisters of Charity were brought to Dubuque in 1843 by Bishop Loras, to teach

in St. Raphael's Catholic school. On November 1, 2 and 3 the secular paper gave a spacious write-up of the solemn pontifical Masses and sermons of the centenary celebration.

Clergy and laity of the city are press minded. The same copy is turned in for publication in the *Telegraph-Herald* as is given to the *Catholic Daily Tribune* and the *Witness*. A number of employees of our secular paper are Catholics, which is an added advantage in the procuring of Catholic news. With six mother houses, two Catholic colleges, four academies, thirteen city parishes and schools, there is always a profusion of Catholic news. Our secular press does not leave this to be published in our Catholic daily, but impartially gives all important Catholic news front-page publicity, and secondary news finds a place in other parts of the paper.

Until such time as metropolitan Catholic dailies make their much-needed appearance, no Catholic Action work of greater importance and more far-reaching influence could be undertaken, than publicity for Catholic news in secular papers.

ANNE MEYSEMBOURG STUART.

Chicago, Ill.

TO the Editor: The article by Clem Lane in the November issue of THE COMMONWEAL is quite to the point, and the writer was delighted to see this subject so well handled.

FRANK M. FOLSOM.

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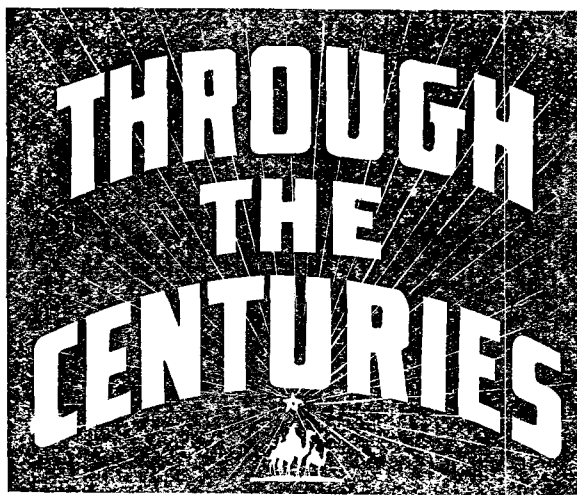
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APPEAL FROM SANTA FE

New York, N. Y.

TO the Editor: This Christmas the Marquette League for Catholic Indian Missions with offices at 105 East 22nd Street, New York City, is making a special appeal for St. Catherine's Indian Mission School, Santa Fe, New Mexico. It is in answer to the urgent request of His Excellency Most Reverend Rudolph A. Gerken, D.D., Archbishop of Santa Fe. Archbishop Gerken pleads:

"All the Indian missions of this diocese are very poor. The needs of St. Catherine's Mission School here in Santa Fe appeal to me as the most pressing. I am powerless to help this needy and most worthy institution unless you and your friends come to my assistance this Christmas.

"There is a real need for an addition to the buildings to properly care for the number of children, now at the school, which has greatly increased this year. But this work must wait. There is also great need of a large up-to-date range for the kitchen to replace the antiquated and inadequate one now used for cooking and baking. Then, too, the remaining ugly and dangerous wood stoves in the boys' building should be done away with. However, I am afraid that we cannot think of any of these things now, as there are more urgent needs.

"First of all, the 344 children at St. Catherine's Mission School must be fed and cared for. St. Catherine's, as you know, has no funds. Money will be needed for a large supply of flour to make bread and other foodstuffs to nourish their young bodies and for sufficient fuel to keep out the winter's cold. It may not be generally realized, but here in Santa Fe, which has a climate milder than most parts of the Southwest, we often have long and cold winters.

"Unless your members come to our assistance, this Christmas will be sad for the children at St. Catherine's and this winter a desperate one for Sisters and children alike. I know they will not refuse me."

Last August Archbishop Gerken was installed as the seventh Archbishop of the historic See of Santa Fe. He is the successor to the late lamented and saintly Archbishop Daeger who came to his tragic death December 2, 1932. Although Archbishop Gerken has found many other vexing problems in his vast missionary diocese of over 104,000 square miles, yet he has made the needs of our Indian missions his first concern—especially those of St. Catherine's Mission School in Santa Fe. We must encourage this young, able, zealous and apostolic bishop.

Archbishop Gerken would like to get at least \$5,000, to provide food and fuel for the little children at St. Catherine's. I know that the friends of our Indian missions throughout the country will want to grant, if possible, the Archbishop's request.

For the love of the Christ King and in His Holy Name, I urge our friends to give what they can in response to Archbishop Gerken's touching appeal.

RT. REV. MGR. WILLIAM J. FLYNN,
Director General of Marquette League.

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Other Suggestions

THE PUBLIC LIFE OF OUR LORD JESUS CHRIST, by Archbishop Goodier, S.J., 2 vols., \$5.00.

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Food and Fuel Badly Needed
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Most Reverend Rudolph A. Gerken, D. D., Archbishop of Santa Fe, New Mexico, writes: "All the Indian Missions of this diocese are very poor. The needs of St. Catherine's Mission School here in Santa Fe appeal to me as the most pressing. I am powerless to help this needy and most worthy institution unless you and your friends come to my assistance this Christmastime.

"There is a real need for an addition to the buildings to properly care for the number of children, now at the school, which has greatly increased this year. But this work must wait. There is also great need of a large up-to-date range for the kitchen to replace the antiquated and inadequate one now used for cooking and baking. Then, too, the remaining ugly and dangerous wood stoves in the boys' building should be done away with. However, I am afraid that we cannot think of any of these things now as there are more urgent needs.

"First of all the 344 children at St. Catherine's Mission School must be fed and cared for. St. Catherine's, as you know, has no funds. Money will be needed for a large supply of flour to make bread and other foodstuffs to nourish their young bodies and for sufficient fuel to keep out the Winter's cold. It may not be generally realized, but here in Santa Fe, which has a climate milder than most parts of the Southwest, we often have long and cold Winters.

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BOOKS

Economic Nationalism

America Self-Contained, by Samuel Crowther. New York: Doubleday, Doran and Company. \$2.00.

IN THIS extraordinary and astonishing work Mr. Crowther undertakes not much less than to reconstitute the whole theory of America's economic place in the world. Hitherto we have been financially and commercially haphazard and helter-skelter, and our business giants have been romantic dreamers. Our progress has been no product of foresight or sagacity, but only of our surrounding conditions. The crash of our economic structure in 1929 was a happy event in awakening us from our delusions and enabling us, if we will, to set a new course and put ourselves right for the first time. It is not to be accomplished by the schemes just now popular; we are out of balance, and the balance is not to be restored by price-fixing, or "price-juggling" as he calls it. "Those," he says, "who so fervently believe that white rabbits can be pulled out of hats without first putting them in will be very much disillusioned and bewildered."

Those who disagree with Mr. Crowther's conclusions will have to admit that he supports them at every step with facts and figures, though he qualifies his respect for figures by saying: "Figures do not mean anything except as they can be used for comparisons, and it is in the comparisons that the trouble starts." And again: "If the proportions change, the comparisons do not hold." For instance, we once weighed figures by pig-iron because in the railroad-building era "iron and steel were of tremendous importance," and such mental habits continue after the conditions have changed.

His reconstruction rests on America's being sufficient to herself. He holds the entire theory of exports and imports to be out of date. We do not need to sell abroad and we need to import but little and only temporarily. The idea that we need to import raw materials and that to get them we must sell abroad is only a theory, and an untrue one. Our tariff should be not competitive but prohibitive, supported if necessary by embargoes.

Chemistry, he holds, has abruptly changed our relations with the world and made us self-containing, though our romantically backward-looking business men are slow to realize it. Abruptly, because our real advent into chemistry was so recent as President Wilson's administration. The World War "revealed to us with startling suddenness that we were a mere dependency without the means to carry on the civilization we had erected unless we had help from abroad." We had immemorably kidded ourselves into the belief that we were original, inventive and ingenious, but we had not been. Our development had been due to our great store of cheap raw materials and our shortage of labor, and had ambled happily along the line of least resistance.

Our papier-mâché financial wizards knew nothing of chemistry except that "the Germans had such a natural gift for chemistry that it was foolhardy for any American

company to bother with it." The only reason for this German "gift" was that the Germans, having few natural resources and little natural wealth, had to cope with nations who had them, and so brought fundamental research into industry. The outcome, shown in the sudden glare of the war, was that chemistry was transforming the world's industry and that synthetic products were displacing what it had thought to be natural products.

Confronted with this discovery, we began to attend to chemistry so as to nullify Germany's superiority, and the Chemical Foundation, headed by Francis P. Garvan, was organized. Mr. Crowther's chapter on the results is headed, significantly, "The Winning of Freedom." It is interesting to note that the pioneer work in synthetic rubber was done by a Catholic priest, the Reverend Julius A. Nieuwland, C. S. C., professor of chemistry at Notre Dame, beginning twenty-five years ago. Briefly, we can, according to Mr. Crowther, synthesize nearly everything we have not got and need.

Our fear of foreign entanglements has always been political, whereas our real danger in that matter has been economic. Since our foreign entanglements have to do with finance and trade, "they hit at the very heart of our economic freedom." As for politics, the League of Nations is only "a harmless and sometimes interesting debating society" with which we are in no peril of ever being mixed up. If all these things are not realized, it is because we have never got over the habit of thinking of ourselves in terms of the days of Daniel Boone. The most sentimental romanticists of us all are our hard-headed bankers, who plunged madly, after the World War, into a fairy cruise to lend money to the world, which Mr. Crowther describes in a chapter headed "The Bankers' Crusade" as having been a wild delusion resulting in vast harm. This review only summarizes the high points of an astounding book so packed with detail as to demand close consideration, to whatever conclusion the reader may come after reading it.

CHARLES WILLIS THOMPSON.

The Book of Sanctity

Butler's Lives of the Saints: Volume IV, April, edited by Herbert Thurston, S.J., and Norah Leeson; Volume VIII, August, edited by Herbert Thurston, S.J., and Donald Attwater. New York: P. J. Kenedy and Sons. \$2.75 per volume.

THOSE familiar with the volumes already published—four, besides the present two—of Father Thurston's edition of Alban Butler, do not need to be told how thorough has been the revision involved and how extensive the new material. It is in fact more accurate to describe the present "Lives of the Saints" as a new work based on an old one rather than as a mere new edition.

The standard of scholarship shown by Father Thurston and his collaborators continues to be of the highest. Historical testimony is in every case weighed as far as possible, with the result that the very large number of saints dealt with include many of whom we have detailed and certain knowledge, many of whom we know almost

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nothing, and many in whose cases legend has been eloquent where history is silent.

A highly interesting example of the last-named sort is Saint Philomena, a notice of whom, by Mr. Attwater, appears in the August volume. She was a favorite of Saint John Baptist Vianney and other holy persons in France, including the Venerable Pauline Mary Jaricot, foundress of the Association of the Propagation of the Faith, whose miraculous cure after a pilgrimage to Saint Philomena's shrine seems well attested. Saint Philomena's cultus, approved by Gregory XVI, enjoys enormous popularity in Italy. It is natural that her clients should resent learned criticism, even by Catholic scholars, of their patron's legend. To such objectors Mr. Attwater replies in words that apply admirably to many similar cases. "We must not," he rightly says, "in the name of piety, deceive ourselves with knowledge we have not got. The miracles and benefactions wrought by God when we ask for the intercession of a certain saint, whom we call by the name of Philomena, are indubitably known to us: nothing can shake them or our gratitude to her. But we do not know certainly whether she was in fact named Philomena in her earthly life, whether she was a martyr, whether her relics now rest at Mugnano or in some place unknown."

At the other extreme of historicity is Blessed Margaret Clitherow, one of the 136 English martyrs beatified by the present Holy Father in 1929. An admirable account of this charming, merry, practical and heroic matron, whose likeness appears in a group of her fellow martyrs on the beautiful altar-piece of St. James's, Spanish Place, London, has been written by Miss Leeson for the April volume. Blessed Margaret was crushed to death in 1586 for harboring and maintaining priests and attending Mass. Surely the canonization of those heroic souls, with More and Fisher at their head, who suffered for the Faith from the time of Henry VIII to that of Charles II, should be hastened by the love and prayers of their race's descendants.

If the high level of these volumes is maintained, as it no doubt will be, the series will be as near perfection as it is possible to make it. Vastly informative, at once scholarly and inspiring, these "Lives of the Saints" are edifying in the truest sense of that much abused word.

T. LAWRASON RIGGS.

Strong's New Novel

Sea Wall, by L. A. G. Strong. New York: Alfred A. Knopf. \$2.50.

WHEN Nicky in his flight over Dublin, narrated in the Epilogue, sees his faith as "wide enough to contain him and minds infinitely more adventurous, more subtle, more passionately dedicated to the following of an inner vision," he is carrying to its logical conclusion the labor of the little Nicky in Chapter One, who spent hours trying to make out the pattern on a broken china plate. War, illness and the mutation of events have brought him to see the pattern and the purpose of his own life.

"Sea Wall" treats of the sea wall of Kingsport, near Dublin, and the twin houses of Creina and Avourneen

beside it. It is a study of a group of people who lead odd lives in the shadow of a tantalizing mystery, and who possess the indefinable charm of the Celtic Irish.

Of the twin houses, Nicky's official home is Avourneen, but he spends most of his time at Creina with Doctor O'Mara and his sister, the "Duchess." Doctor O'Mara, living under the shadow of a false accusation of professional misconduct and slowly disintegrating under the pressure, is the finest study in a book that contains many fine studies. The "Duchess," who retires to bed when tradesmen dun for payment, and there writes patriotic poems, calling on Irishmen to rise against their oppressors, runs him a close second.

There are swimming contests in "Sea Wall" and a couple of thrilling fights, besides a war interlude that Stendahl might have written; yet the greatest power of the book lies in its fine characterization. A sure way to test an author's powers in this respect is to close his book and attempt to recall his characters. Mr. Strong's people stand out with the clearness of cameos.

WILL HOLLOWAY.

Francis As He Lived

Sing to the Sun, by Lucille Papin Borden. New York: The Macmillan Company. \$2.00.

IN THE twelfth century, an age of great affliction for the Church, an era of great splendor shifting to haunting poverty for the nobles, in the thriving town of Assisi nestled among the Umbrian hills, lived a lad who was destined to become blessed in the eyes of God. Francesco Bernadone was the son of Pietro, a prosperous merchant-tailor, and pious Donna Pica. As a boy Francesco was outwardly gay, merry and carefree, always singing; his one ambition was to be a soldier. Very popular with all his comrades, he seemed to favor Adriano Gurlandio from a neighboring villa as his confidant. Adriano tells us that Francesco was not all gaiety and song, for he often fled to his prison cave on Monte Subasio where he spent his moments of sadness. Although showered with all material things, his spirit dwelt with the poor rather than the rich.

While Adriano was in Rome, where he met and wooed Vittoria Ziani, beautiful but wilful daughter of the Doge of Venice, Francesco too made plans for his wedding. Giving up his birthright, much to the disgust of his father, Francesco, "uniting his soul on the mountainside," wed sweet Lady Poverty. The townspeople thought him mad, but nevertheless he became a hermit and mendicant, singing to his God at the top of the mountain.

In a very sympathetic style Mrs. Borden writes of Francis's beautiful work among the poor, his influence on Adriano who worshiped him and his ideals, and upon Vittoria who scoffed at the truths of her Church and at Francis himself; of the overthrow of the nobles and the glorification of the peasantry. Here is the enlightened life of the great Saint Francis told in a delightfully intimate manner.

"I sing to the sun, not to it, but to Him Who made it. My song is a song to the Son."

ANNA M. DRISCOLL.

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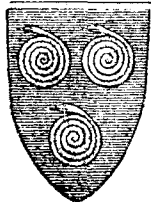
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131 EAST 47th STREET NEW YORK
ELdorado 5-1058**Briefer Mention***The Appreciation of Poetry*, by E. C. Moll. New York: F. S. Croft and Company. \$2.00.

THIS very interesting modern work on prosody is based largely on materials developed for an experimental class conducted in the University of Oregon under the auspices of the Carnegie Corporation. It is remarkable for its catholicity of taste and if it lacks at all, it is in the fervor of a dearly held particularity of appreciation. In a textbook, which this is primarily, this no doubt is a virtue. The author dismisses rather cavalierly the familiar French forms. That is too bad as there have been some completely successful and wholly delightful uses of these forms in English, and the true French *ballade* perhaps best known in the works of Villon, is one of the most virile combinations of a swinging cadence with a colloquial freedom of expression ever framed in any language. None of these forms is more artificial than the sonette, for instance. And in the examples of the composers of odes in English, to fail to mention Francis Thompson is a glaring lapse.

A Kentucky Pioneer, by John Lancaster Spalding. Champaign, Illinois: Twin City Printing Company. \$1.50.

THIS is an authentic American ballad and as such eminently deserved to be preserved in a book and will surely delight anyone who is a connoisseur of balladry. It is the real thing, comparable in honesty, sentiment, the color of actual events, in its narrative and lyric passages and its crude but swinging meter to other such authentic ballads as Sir Walter Scott's of the Scottish border warfare or some of those collected by John A. Lomax in "Cowboy Songs." Bishop Spalding, the author, biographer of the founder of the Paulist Order and writer of other memorable works which already have been gathered in book form, came of a heroic line of American pioneers associated with the early founding of Maryland and the settling of Kentucky, and is himself memorable for his great work for thirty years as the first Bishop of Peoria, Illinois. A dignified and scholarly introduction by the Honorable Patrick H. Callahan gives briefly valuable facts of the background of the ballad and its author, facts rich in implications to lovers of American tradition.

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